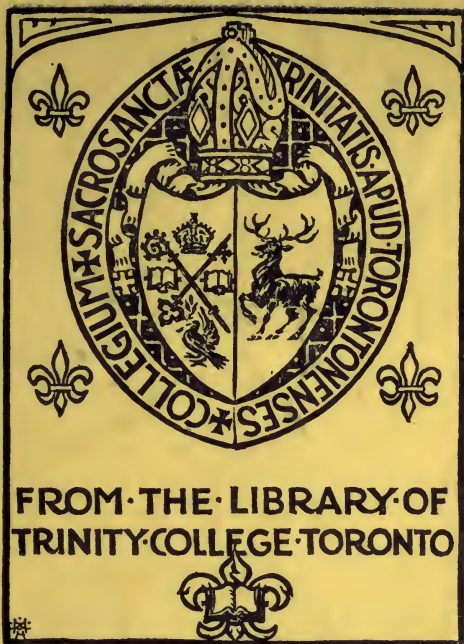


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HORÆ SACRAMENTALES.



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Horae Sacramentales.

THE SACRAMENTAL ARTICLES

OF THE

CHURCH OF ENGLAND

VINDICATED FROM RECENT MISREPRESENTATIONS,

AND ILLUSTRATED BY THE

Writings of their Compilers and last Editor,

AND BY

**OTHER DOCUMENTS PUBLISHED UNDER THE SANCTION OF THE
CHURCH BETWEEN THE YEARS 1536 AND 1571.**

BY

THOMAS HOPKINS BRITTON, M.A.,

CURATE OF HOCKWORTHY, DEVON;

AND LATE PUSEY AND ELLERTON HEBREW SCHOLAR, OXFORD.

"VINCANT SEMPER VERITAS, GLORIA DEI, ET SALUS ECCLESIAE, NON PRIVATI AFFECTUS
ULLI."—MELANCTHON.

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PREFACE.

THE object of the present volume is to correct some of the erroneous statements which have been put forth relative to the compilation and design of the Thirty-nine Articles, and to ascertain the doctrine which the Church of England has enunciated in them respecting the nature of the Sacraments of the Gospel, especially Baptism. It seems particularly desirable, at the present moment, to make the forms of expression, carefully selected by the Church, easy and familiar to the understanding of a numerous class of Churchmen, who have neither leisure nor opportunity for searching after the truth on this important subject, nor of procuring sufficient authentic information to enable them satisfactorily to explain the obscurities and disentangle the complicated webs of error, in which these mysteries have been industriously veiled. It has been thought necessary to correct the errors alluded to, first, because their natural tendency is to frustrate the very purpose for which the Articles were drawn up, which was professedly to "contain the *principal grounds* of Christian Religion, in which also is to be determined the *truth* of those things which *in that age were called into controversy*;"¹ secondly, because subscription to them as a test of religious

¹ From a notable paper in the Petyt Collection, Cardwell's *Synodalia*, vol. ii. p. 496.

opinion and security for orthodoxy would be useless ; and thirdly, because the Church is now suffering severely from the encouragement given to them. The Romanizing and Puritanical parties each congratulate themselves on the admission that the Articles are designedly ambiguous, and the Prayer Book teaches no doctrine, and consider themselves respectively justified in resorting to the non-natural (now *miscalled* charitable) construction, which is so far from being agreeable to the old established rules of construction and those principles of interpretation which are applied to laws, covenants, and oaths, that it is a direct violation of them, and a specious guise for *substituting a something* in the place of the Church's words, *not equivalent in meaning*, but which will make them *capable* of a sense consistent with the *private* views of the interpreter.

Considerable pains have been taken to ascertain what the Church has pronounced essential to the nature of a *true and proper Sacrament of the Gospel*. And upon examination it appears that the following particulars must *meet together* to constitute *such* a sacrament as Baptism and the LORD's Supper.

First. There must be a visible sign or ceremony ordained by God the SON.

Secondly. There must be a promise of grace annexed to the sign by CHRIST, and that not of spiritual grace generally, *but a promise of remission of sins*.

Thirdly. There must be a form of words appointed by CHRIST to apply the promised grace to the duly qualified receiver.

Fourthly. There must be a Divine command to use it.

If then the Church had held that Baptism had not the promise of remission of sins, she must have excluded it from the category of Sacraments of the Gospel, as well as Orders, Confirmation, Matrimony, and Extreme unction.

I must here take the opportunity of introducing an important chapter from the REFORMATIO LEGUM ECCLESIASTICARUM, which should have appeared in the table of the definitions of the

Sacraments. It is entitled "Quid in Sacramento quærendum sit."

CAP. II.

AD sacramenti perfectionem tria concurrere debent. Primum evidens est et illustris nota, quæ manifeste decerni possit. Secundum est *Dei promissum*, quod externo signo nobis repræsentatur, et planè confirmatur. Tertium est Dei præceptum, quo necessitas nobis imponitur ista partim faciendi, partim commemorandi: quæ tria cum autoritate Scripturarum in Baptismo solùm occurrant, et Eucharistia, nos hæc duo sola pro veris et propriis Novi Testamenti Sacramentis ponimus.¹

It is hoped the present undertaking will prove acceptable to Churchmen generally, but especially to the Clergy and candidates for Holy Orders. It lays before them in a few pages, not the opinions of some private individuals, but the accredited doctrine of the Church herself, collected together with much pains, and no inconsiderable expense, from records which have been unexamined, or at least unused, by all previous expositors. To those persons who are called upon to subscribe their names to the Articles in evidence of their approbation of them, and in acknowledgment of their truth and agreement with the word of God, it must be satisfactory to know what is the judgment of the Church on any matter of dispute. For their own *credit's* sake also they would avail themselves of all means within their reach of acquiring accurate information. For "a clearer and fuller comprehension of the several truths of the Gospel may be expected from the *clergy* than from *mere laymen*. And when it is considered, that the clergy are intrusted with explaining, and instructing men, in the truths of Christianity, too much care cannot be taken to prevent the ill effects either of their ignorance or error. For, however these may be pardonable in common

¹ Pp. 28, 29, edition 1540.

Christians, whose business it is to *learn*; they can admit much less, excuse in clergymen, whose employment it is to *teach*.”¹ Neither do I doubt but that every man of an ingenuous disposition will feel it his conscientious duty to receive the Articles, *not in any sense* of which the words are capable, but *in that precise and determinate sense alone* in which the Church of England wills and expects them to be understood.

¹ Bishop Conybeare, on subscription; *Enchiridion Theologicum*, vol. iii. p. 238.

ERRATA.

Page	7,	note 3 and elsewhere,	<i>for</i> Lawrence <i>read</i> Laurence.
„	11,	line 21,	<i>for</i> Article <i>read</i> Articles.
„	12,	note, line 3,	<i>for</i> wantonly <i>read</i> not only.
„	17,	line 17,	<i>for</i> adapted <i>read</i> adopted.
„	29,	„ 12,	<i>expunge</i> so.
„	30,	„ 23,	<i>for</i> fears <i>read</i> fences.
„	31,	„ 33,	<i>for</i> customs and <i>read</i> custom is.
„	37,	„ 13,	<i>for</i> our <i>read</i> one.
„	42,	„ 14,	<i>for</i> or debarred <i>read</i> and is increased or diminished by.
„	43,	„ 23,	<i>for</i> 1536 <i>read</i> 1538.
„	46,	„ 27,	enclose the words from “a remark” to “disciples” in brackets.
„	59,	„ 3,	<i>for</i> Goode <i>read</i> Goode’s letter.
„	68,	„ 7,	<i>for</i> there <i>read</i> then.
„	90,	„ 18,	<i>for</i> and <i>read</i> as.
„	91,	expunge marginal note,	Extreme unction, &c.
„	164,	„ 26,	<i>for</i> and <i>read</i> as.
„	193,	„ 2,	<i>for</i> pertaining <i>read</i> pertains.
„	195,	„ 21,	<i>for</i> them <i>read</i> then.

Vindication of the Sacramental Articles, &c.

CHAPTER I.

PRELIMINARY REMARKS.

DANGEROUS TENDENCY OF THE NEW PRINCIPLES OF INTERPRETATION. CRANMER, THE COMPILER OF THE ARTICLES OF 1552. THEY WERE NOT PREPARED BY, OR DISCUSSED IN CONVOCATION.

THE conflicting opinions which are now published both by the Laity and Clergy respecting the design and true interpretation of the Liturgy and Articles of the Church of England, are a source of deep regret to every one of her faithful sons. The Judicial Committee, in their recent judgment, instead of deciding the question at issue have left it in a more unsatisfactory and confused state than they found it. They have reversed the sentence of the *Ecclesiastical* Court without deigning to consider the principles upon which that judgment was founded or attempting to satisfy Churchmen that the Judge of the Court of Arches was in error.

They have assumed that the Church of England has no plain perspicuous and unambiguous confession of the true faith of a Christian, and have given their sanction to such a licence of interpretation as, if applied to the laws of the land, would speedily endanger all the temporal rights of Englishmen. They have adopted the reasoning of the Arians Dr. Samuel Clarke and Dr. Sykes, and laid it down as a sound rule that "the sense in which any human forms appear to a *man's self* to be consistent with Scripture,¹ (i.e. with *his view* of Scripture) and not the presumed meaning of the *compilers*, is to be the rule and measure of his

The Arian origin and mischievous tendency of the new Interpretation.

¹ Waterland, ii. 295.

understanding them." The natural force of the words of the formularies and articles and the known views and designs of their compilers, may, it seems be wholly disregarded by those who subscribe them, and instead of the Clergy being required to conform their teaching to the obvious doctrine of the Church, it is considered allowable to bend the latter into conformity with the private judgment of pious and conscientious persons. If the principles of interpretation adopted by Mr. Gorham be justifiable,¹ the Clergy are licensed under cover of "a just and favourable construction," here to add a word or there explain it away; here to alter a mood and there a tense, here to deny a relative is *absolutely* connected with its antecedent, and there to treat a conjunction as a disjunctive particle; in short, it is allowable "intentionally [to] swerve from the old-established rules of construction [and to] depart from the principles which have received the sanction and approbation of the most learned persons in times past, as being on the whole the best calculated to determine the true meaning of the documents to be examined."

That the indulgence of such a licence is fraught with incalculable mischief¹ to the Church and State of England is felt by every sober-minded man. As regards religion, the Churchman

¹ Waterland in his "Case of Arian Subscription considered," vol. ii. p. 284, makes some remarks to which I wish to call the reader's serious attention. "My business is to show that, as the Church requires subscription to her *own* interpretation of Scripture, so the subscriber is bound, in virtue of his subscription, to *that* and *that* only; and if he knowingly subscribes in any sense, *contrary* to or *different* from, the sense of the imposers, he prevaricates and commits a *fraud* in so doing. This is a cause of some moment: it is the cause of plainness and sincerity, in opposition to wiles and subtleties. It is in defence, not so much of *revealed* as of *natural* religion; not of the fundamentals of *faith*, but of the principles of moral honesty, and every heresy in *morality* is of more pernicious consequence than *heresies* in point of *positive* religion. The security and honour of our Church are deeply concerned in this question. As to its *security*, everybody sees what I mean; and as to the *honour* or *reputation* of our Church abroad, whenever we have been charged with *Socinianism* or *Popery*, or any other *monstrous* doctrines, we had no defence so ready at hand, or so just and satisfactory as this; that our *subscriptions* were sufficient to wipe off *all* *slander* and *calumny*. The good of the *State* as well as the *Church*, is likewise concerned in this question, because there can be no security against men's putting their own *private* senses upon the *public laws*, *oaths*, *injunctions*, &c., in contradiction to the sense of the *imposers*, if these principles about *Church Subscription* should ever prevail amongst us."

is now left without any standard of doctrine. Heretofore in cases of uncertainty or difficulty he used to betake himself *with confidence* to the Book of Common Prayer or the Thirty-nine Articles for information and a resolution of his doubts, believing the Church to have recorded her doctrine in unequivocal language. But now that the new system of charitable and hypothetical construction is introduced with all its subtleties, refinements, and nice distinctions, he finds the most absolute expressions rendered uncertain and doubtful, and a sense forced upon the Liturgy and Articles the very reverse of that which the language would convey to a simple-minded and guileless person. Now it certainly does seem most unaccountable that the Church of England should have expressed herself in such an unguarded manner, in terms which have deceived not merely the unlearned but some of the brightest ornaments of her communion, as well as some hundreds of learned, pious, and conscientious Puritans who, perceiving the doctrine of the spiritual regeneration of *every* Infant, in and by the sacrament of Baptism, to be distinctly taught in the Liturgy, and being unable to reconcile it with their fond theory of special individual election and the indefectibility of grace, separated from the communion of the Church of England. To what purpose did Cranmer earnestly contend for the administration of the Sacraments in our native tongue¹ if he expressed himself so incautiously as to be misunderstood by a large majority of thoughtful persons? Is it not as plainly repugnant to the Word of God to minister the Sacraments in the English tongue if that be not understood by the people, as in the Latin or Greek languages? So far as the instruction of those who are *not* favoured with the key to this mystic language is concerned, the case is all one, they cannot profit by what is repeated in their hearing.

It robs the Churchman of his Rule of Faith and Doctrine,

Was unknown to the Puritans, and renders the Articles and Prayer Book unintelligible.

¹ In his preface to the Common Prayer Archbishop Cranmer says, "Whereas S. Paul would have such language spoken to the people in the Church *as they might understand and have profit by hearing the same*; the service in the Church of England, these many years, hath been read in Latin to the people, which they understand not, so *that they have heard with their ears only, and their hearts, spirits, and minds have not been edified thereby.*" It certainly does not appear very consistent to reject the *Latin Service Book* because it did *not* edify the hearts and spirits and minds of the people, and then to supply its place by an *English Prayer Book* which was *equally unintelligible*.

The plea that the Prayer Book is less theologically exact than the Articles is groundless.

An attempt is now made to justify this modern system of interpretation upon the plea that the Articles, which are said to be the sole and severely accurate standard of the doctrine of the Church of England, *take lower views of the doctrine of the Sacraments* than the Liturgy, which latter is asserted to be "less theologically exact," because we presume it is supposed to be more obviously contradictory to the tenets of the new school. Accordingly it is maintained "that the *Formularies are not to govern the construction of the Articles, but that the Articles must decide the construction of the Formularies.*"¹ We cannot agree in opinion with Mr. Gorham, and extol the Articles to the disparagement of the Prayer Book. We believe the theology of the Prayer Book to be as exact and as strictly agreeable with the Holy Scriptures and the doctrine of the old learned fathers, (from which two sources it was avowedly derived) as is that of the Thirty-nine Articles.² All historical facts connected with the

¹ Gorham's ans. 127.

² Archbishop Cranmer gives the Papists this challenge:—"If the Queen's Majesty will grant hereunto, I, with the said Peter Martyr, and four or five which I shall choose, by God's grace will take upon us to defend, that *not only the Common Prayers of the Church, the ministration of the Sacraments, and other rites and ceremonies, but also that ALL THE doctrine and religion set out by our late Sovereign Lord King Edward VI., is more pure and according to God's Word, than any other doctrine that hath been used in England these thousand years*, so that God's Word may be the Judge, and that the reasons and proofs on both parties may be set out in writing; to the intent, as well that all the world may examine and judge therein, as also that no man shall start back from his writings. And when they boast of the faith which hath been in the Church these thousand years, we will join with them in this point: for *that doctrine and usage is to be followed, which was in the Church fifteen hundred years past. And we shall prove that the order of the Church set out at this present time in this realm by Act of Parliament, is the same that was used in the Church fifteen hundred years past.* And so shall they never be able to prove theirs." Cranmer's works, vol. iv. p. 164. Strype, too, in the preface to his life of Archbishop Parker, p. 6, folio edition, says, "And all these spiritual advantages are conferred upon us in the Communion of the Church of ENGLAND. The blessings of which Church I choose to express in the words of one of the most eminent and learned *Bishops* of those times in a sermon preached at the Queen's Chapel. 'For the *truth of doctrine* according to the Word of God, for the right administration of the Sacraments, for the true worship of God in our prayers, *laid down in the Book of Service* (since the Apostles' age unto this present age of restoring the Gospel), there was never Church upon the face of the earth so nigh the sincerity of God's Truth as the Church of England is at this day.'"—See Jewel, i. 335—336.

Archdeacon Philpot, the Martyr (p. 302, Parker Society's Edition), also warns his friends against those Antichrists who go about to teach *any other*

compilation and revision of the Liturgy go to prove thus much, both that the Book of Common Prayer was *designed* to teach doctrine, and that pure and agreeable to God's word, and that the *Papists* and *Puritans* have all along *understood* it to do so. And indeed, when we consider that *both* these books were drawn up by the same persons, we should reasonably expect that the *same views of doctrine* would appear in both, and we feel confident that when they are fairly interpreted according to the true intent and meaning of their composers, they will be found to form one harmonious and consistent whole, and teach such a body of sound Divinity as (to use the words of *Cranmer*, whose pride and glory they were) "without boast or dispraise of other be it spoken, *was never a better set forth since the Apostles' time.*"

But however confident Mr. Gorham is that the Articles are the *sole and severely accurate standard of the doctrine of the Church of England*, the Judicial Committee have thought proper to take the very opposite view of them, and to represent them as compiled in very *general* and *ambiguous* language, with the *design* of admitting of some difference or latitude of interpretation. We are at a loss to discover the external historical facts which they called in to their assistance and from which they have derived this conclusion. The most approved Church historians express no such opinion, and we shall presently prove that it has *no foundation in fact*. Before entering on the interpretation of the Articles, it is thought advisable to put the reader in possession of correct information as to their compilation, and the principles which governed those who formed them.

It is the unanimous opinion of our historians¹ that Archbishop Cranmer was, if not the sole, yet certainly the principal compiler of our Articles. In 1551 he received an order,² probably at his

Mr. Gorham and the Judicial Committee take totally opposite views of the Articles.

Archbishop Cranmer the chief if not the sole compiler of the Articles of 1552.

doctrine than they have received in King Edward's days, in the which (praised be God!) *all the sincerity of the Gospel was revealed*, according to the pure use of the primitive Churches, and as it is at this present time of the true Catholic Church allowed through the world. *Where, pray, was this sincere doctrine of the Gospel then revealed but in the Prayer Book and Articles?*

¹ Burnet's History, part ii., B. 1, p. 166, folio, 1681. Collier, ii. p. 310 (β) folio, 1714. Neal's History of the Puritans, vol. i., pp. 49, 50. Lamb's Historical Account, p. 2. Cardwell's Synodalia, p. 2, note.

² Strype's Cranmer, p. 272. Jenkyn's Preface to Cranmer's works, pp. cvi. cvii.

Their origin
and history.

own request, to frame a Book of Articles of Religion for preserving and maintaining peace and unity of doctrine in the Church. And "in obedience hereunto," says Strype, "*he drew up a set which were delivered to certain other Bishops to be inspected and subscribed he supposes by them.*" In framing this book the Archbishop took the course which would naturally have been expected by such persons as are acquainted with his anxious wish for a *General* Confession of Faith for all the Reformed Churches, and with the suggestion made to him by his singular friend Melancthon. Some Articles had been compiled by himself and some other English and German Divines in a Synod held at London, in 1538, upon the basis of the much admired confession of Augsburg of 1530. These he made the groundwork of the Articles of 1552, and thus whilst he spared himself much labour and responsibility, he complied with the suggestion of his singular friend Melancthon, and drew up a form of sound doctrine approved by the most eminent Lutheran Divines, and agreeable to the sentiments of the most learned Bishops and Clergy of the English Church.

Submitted
to the Privy
Council, and
again re-
vised by
Cranmer.

In May 1552, the Privy Council¹ sent for these Articles, inquiring at the same time whether they were "set forth by any public authority." On the 19th² of September, the Archbishop forwarded them to Sir John Cheke after he had revised them, arranged them in a different order and prefixed titles to them. They were then communicated to some other Divines by the King's order about the beginning of October, and on the 23rd of November the Council again forwarded them to him with orders to examine them further and give them the last improvement of his judgment and pen. With this command the Archbishop immediately complied, and returned them on the following day,³ "beseeching their Lordships to be the means unto the

¹ Strype's *Cranmer*, p. 272. *Cranmer's Works*, i. pref. p. cvii. Archbishop Lawrence's *Bampton Lectures*, p. 29.

² Archbishop Cranmer in a letter to Cecil, dated from Croydon, the 19th of September, 1552, writes, "I have sent the Book of Articles for Religion unto Mr. Cheke, set in a better order than it was, and the titles upon every matter, adding thereto that which lacked. I pray you *consider well* the Articles with Mr. Cheke, and whether you think best to move the King's Majesty therein before my coming. I refer that unto your two wisdoms." *Cranmer*, i. p. 355.

³ Cranmer in his letter to the very good Lords of the King's Majesty his most honourable council, dated from his house at Forde, the 24th of November, [1552],

King's Majesty, that all the Bishops may have authority from him to cause all their Preachers, Archdeacons, Deans, Prebendaries, Parsons, Vicars, Curates, with all their Clergy to subscribe the said Articles; and then he trusted *that such a concord and quietness in religion would shortly follow thereof as else is not to be looked for many years; God shall thereby be glorified, His truth shall be advanced,* and your Lordships shall be rewarded of Him as *the setters forth of His true Word and Gospel.*"

The Royal authority, though tardily given, was granted on the 19th day of the following June,¹ but *before* the publication of this mandate letters from the King were issued to the several Prelates,² informing them that "certain Articles were sent devised and gathered *with great study and by counsel and good advice* of the greatest learned part of the Bishops and sundry others of the Clergy," and exhorting them both to subscribe themselves and also to cause them to be subscribed by all others who do or hereafter shall preach or read within their Dioceses.

Published by
Royal man-
date, and
subscription
required.

The Articles were printed in Latin and English, and *prefixed* to them was "A short catechisme³ or playne instruction con-

Bishop
Poinet's
catechism
prefixed.

says, "after my very humble recommendations unto your good Lordships; I have sent unto the same, the book of Articles which *yesterday* I received from your Lordships. I have sent also a cedula enclosed, declaring briefly my mind upon the said book, beseeching your Lordships to be the means unto the King's Majesty, &c." Cranmer, i. p. 257. Collier, ii. p. 411. Wake, in Cardwell's Synodalia, p. 2, note.

¹ Cranmer's works, ii. 357, note.

² The King's mandate to the Bishop of Norwich sent with the Articles, bears date June 9th, 1552. Cranmer, iv. 389. On the 19th of June a mandate was also issued to the Dean of Arches, commanding him to publish some Articles concerning *true Religion*, and other things "*rectam Christi fidem spirantia*," and to require subscription on the 23rd of June. Cranmer's works, iv. p. 392.

³ The composition of this Catechism has been ascribed to Cranmer, Ridley, and Dean Nowel. It is now however certainly known that Bishop Poinet was the author. In a letter which Sir John Cheke wrote to Bullinger, on June 7, 1553, published by the Parker Society, he says, "that Edward VI. has lately recommended to the Schools by his authority the Catechism of John, Bishop of Winchester, and has published the Articles of the Synod in London, which, if you will compare with those of Trent, you will understand how the spirit of the one exceeds that of the other." Original Letters, portion i. p. 142. Two Liturgies of Edward VI. Parker Society, pref. p. xii. Cranmer's Works, i. pref. cviii. note. Lawrence's Bampton Lectures, p. 219. It may be as well to remark, the Catechism being *prefixed* to the Articles gave its name to the *whole* Book, and consequently the Articles themselves are frequently spoken of under the title of

taynynge the summe of Christian learning, set fourth by the King's Majestie's authorities, for all Schoolmasters to teache." This Catechism was also printed in Latin in 1552, and English in 1553, and was composed by Poinet, Bishop of Winchester.

Cranmer supposed to be the author of the Articles by his contemporaries.

From the above account of what passed between the Privy Council and the Archbishop, it is evident that he had the chief hand in the compilation of the Articles, and that nothing was inserted into them without his approbation. And a question put to Cranmer in his examination before Brokes, Bishop of Gloucester, *proves that the Papists attributed the authorship of them to him, and held him responsible for their contents.* He was charged with having "compiled and caused to be set abroad divers books," and in the catalogue we find the "*Catechismus Brevis Christianæ Disciplinæ, etc.*" and the "*Articuli de quibus in Sinodo Londonien. A.D. 1552,*" specially named. And we are told that in reply "he denied not such books which he was author of. As for the *Catechism, the book of Articles*, with the other book against Winchester, he granted the same to be his doings."¹ This acknowledgment of Archbishop Cranmer's satisfactorily establishes the fact of his having had so large a share in the compilation of the Articles as to justify him in calling them *his own*. It has however been supposed that Bishops Ridley and Latimer were consulted by Cranmer, and contributed their valuable aid towards the framing of this important confession. It is very probable that such was the fact, for these two Divines were greatly beloved by the Archbishop, who admired the powerful and highly cultivated mind of the one, and the good sense and manly honesty of the other.²

He probably consulted Bishops Ridley and Latimer.

the Catechism or the *Articles of the Catechism*. Ridley is accused of compelling the Papists to *subscribe* to the Catechism. This Catechism must also be distinguished from that of Justus Jonas, translated by Cranmer, or at his command, in 1548, and from the Catechism *prefixed* to the Order of Confirmation in Edward VI.'s first Book of Common Prayer, and which (the questions and answers on the Sacraments being added after the Hampton Court Conference in 1604) now passes under the name of the Church Catechism.

¹ Cranmer, iv. 102. Cranmer's answer is reported in Latin in the following terms: "*Et quoad Catechismum et Articulos in eodem; fatetur se adhibuisse ejus consilium circa editionem ejusdem.*"—Ib. p. 106, art. 7.

² The following extract from Strype shows what deference was paid to Cranmer's judgment. The Archbishop's "authority was now very great, so that there was undoubtedly great deference paid to it, as also to his wisdom and learn-

These are the circumstances under which historians represent the Articles to have been compiled, and the reader will notice that they were not the *result of any public discussion* in Convocation. They were prepared by Archbishop Cranmer at his leisure, and probably in his own study, then submitted by him to the King, to the Privy Council and to such Divines whose judgments they prized, and after receiving the Archbishop's last corrections were made public by Royal Authority. Their title, says Dr. Lamb, is indeed "so ambiguously worded as to lead to the notion that the Articles had been prepared, or at least sanctioned by the Convocation of 1552, but this was not the case;¹ they were neither submitted to Convocation nor confirmed by Act of Parliament." This statement is corroborated by the objection which Dr. Weston took to the title of the Catechism on the first day of Convocation, being October 16, 1553. He then stated that "there is a book² of late set forth called the Catechism, which he showed forth, bearing the name of this honourable Synod, and yet *put forth without their consent* as he had learned; being a book very pestiferous and full of heresies," and then proposed beginning the disputation with the *Articles of the Catechism* concerning the Sacrament of the Altar. To this charge Archdeacon Philpot made the following reply:—"Concerning the Articles of the Catechism, he thought they were deceived in the Title of the Catechism, in that it beareth the title of the Synod of London last before this, although many of them which then were present were never made privy thereof in setting it forth, *for that this house had granted the authority to make Ecclesiastical laws unto certain persons to be appointed by the King's Majesty; and whatsoever Ecclesiastical laws they, or the most part of them did set forth according to the statute³ in that behalf provided, it might* ing, by the rest of the Divines appointed to that work; so that as nothing was by them inserted in the Liturgy, but by his good allowance and approbation, so neither would they reject or oppose what he thought fit should be put in or altered."—Strype's Cranmer, p. 266.

¹ Dr. Lamb's Hist. Acct. p. 4.

² Philpot, pp. 179—181. Neal, in his history of the Puritans, observes, "This was another high act of the Supremacy; the Articles not *being brought into Parliament, or agreed upon in Convocation*, as they ought to have been, and as the title seems to express," &c. Vol. i. p. 50.

³ The statute to which Philpot alluded is the last passed in 1549, and entitled, "An Act that the King's Majesty may nominate and appoint two-and-thirty persons to peruse and make Ecclesiastical Laws."

Articles not prepared nor discussed by, nor submitted to Convocation.

be well said to be done in the Synod of London, although such as be of this house have had no notice thereof before the promulgation; and in this point *he thought the setting forth thereof nothing to have slandered the house*, as they, by their subscription¹ went about to persuade the world, *since they had our Synodal authority unto them committed*, to make such spiritual laws as they thought convenient and necessary.²

I have thought it proper to call attention to this *fact* because the Judicial Committee appear to be of opinion that the subject matter of the Articles was warmly debated at the time of their being framed; that there was great difficulty in arriving at any conclusion, and that that conclusion, in order to meet the views of the contending parties, was drawn up in general and ambiguous language capable of a variety of interpretations.

¹ The subscription here alluded to was that given by the Convocation then chiefly composed of Papists, to certain propositions condemnatory of the whole code of doctrine published in King Edward VI.'s reign.

² This account differs from that given by Cranmer in reply to Weston's questions on the same subject. "I was ignorant of the setting to of that title; and as soon as I had knowledge thereof, I did not like it, therefore, when I complained thereof to the Council, it was answered thus by them, that the book was so entitled, because it was set forth in the time of Convocation." Cranmer's Works, vol. iv. pp. 64, 65. Fox, vol. iii. p. 50, edit. 1684. It seems, the title was prefixed by the Council, and most likely upon the grounds mentioned by Philpot. For further information the reader is referred to Cardwell's Synodalia, vol. i. pp. 4 and 5, note.

CHAPTER II.

DID THE FRAMERS OF THE THIRTY-NINE ARTICLES DESIGN THEM TO BE AMBIGUOUS?

THE next point to which I shall invite attention is the *principles* upon which the Thirty-nine Articles were compiled. Are we to look upon them as an *accurate, explicit, and unequivocal* declaration of the *chief heads* of Christian Doctrine, and to accept them as a precise rule of faith and the matured judgment of the Church of England on points then disputed, as drawn up with great prudence and caution, and in which the very *forms of expression* were well weighed in order that *no future* misconception or difference of opinion might arise respecting the subjects treated of in them among those who subscribed to the truth of them? Or, are we to consider them to exhibit *no one* clear and determinate view of any doctrine, as drawn up in vague, general, and ambiguous language—to which, of course, no fixed meaning is known to have been attached by their compilers, and which therefore may be interpreted in as many different ways as the wit and ingenuity of different expositors may *invent* meanings, with a view rather of *reconciling* contending parties than of setting forth *the true doctrine* of the Church of England on the subjects handled in them?

This latter theory we believe to be at variance with the avowed object of framing the Article; to derive no support from the Articles themselves, and to be capable of being disproved by evidence which yet exists relative to their compilation.

Let us only refer to the *Titles* of the several editions of the Articles, and we shall there find that the Articles were originally composed and at last agreed upon by the Archbishops and Bishops of both provinces, and the whole Clergy in Convocation

The Articles
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for the express purpose of “avoiding of the diversities of opinions, and of the establishing of consent touching true religion.” The titles of the Articles then establish thus much ; that in the reigns of Edward VI. and Elizabeth the Clergy of the Church of England took different views of some important doctrines which brought reproach and dishonour on the Church, and that under these circumstances it appeared expedient to the chief authorities in Church and State to compose and publish an authoritative exposition of the Orthodox Faith, to the truth of which all the Clergy should be required to express their assent by subscription. They were also bound to *understand them in the sense intended by the compilers and imposers* under a penalty of forfeiting any preferments they then held, or of refusal of institution to any benefice.¹ Nothing can be more certain than that the establishment of an universal consent *touching true religion* (i.e. the religion of

¹ King Edward VI.’s mandate to the Bishop of Norwich.—Cranmer, iv. p. 390. “And if any person or persons having benefice within your diocese shall from henceforth wantonly *refuse wilfully to set their hands to these Articles*, but also obstinately exhort their parochians to withstand the same, and teach the people in a contrary way ; our pleasure is, that being duly proved, ye shall advertise us, or our Councils, of the whole matter fully, to the intent such further order may by direction from us, or our said Council, be taken, as the case shall require, and shall stand with justice and the order of our laws. And further, that when as often as ye shall have any manner of person presented unto you to be *admitted* by you as the ordinary to any ecclesiastical order, ministry, office, or cure, within your diocese, *that ye shall, before you admit him, confer with him in every these Articles*. And finding him thereto *consenting*, to cause him to *subscribe the same in one ledger book* to be formed for that purpose, which may remain as a *register for a concord*, and to let him have a copy of the same Articles. And if any man in that case shall *refuse to consent to any* of the said Articles, and to *subscribe* the same, then we will and command you, that *neither ye, nor any for you, or by your procurement in any wise shall admit him, or allow him as sufficient and meet to take any order, ministry, or ecclesiastical cure*. For which your so doing, we shall discharge you from all manner of penalties, or dangers of actions, suits, or pleas of *præmunire, quare impedit*, or, such like. And yet our meaning is, that if any party refuse to subscribe any of these Articles *for lack of learning and knowledge of the truth*, ye shall in that case by teaching, conference, and proof of the same by *Scriptures* reasonably and discreetly move and persuade him thereto, before you shall peremptorily judge him as unable and a recusant. And for the trial of his conformity, ye shall, according to your discretion, prefix a time and space convenient to deliberate and give his consent, so that be betwixt three weeks and six weeks from the time of the first access unto you. And if after six weeks he will *not consent and agree willingly to subscribe*, then ye may lawfully, and shall in any wise refuse to admit or enable him.”

the Articles), and *unity* of doctrine amongst the Clergy was the *end* which Edward VI. and Elizabeth, Archbishops Cranmer and Parker proposed and hoped to effect by the Book of Articles. Even the Judicial Committee acknowledge that this was the object of the Church in framing Articles of Faith, and presume her *to have desired to accomplish that object as far as she could*, and to have decided the questions then under discussion, as it was thought proper, prudent, and practicable to decide." But the *method* by which they suppose it was *attempted* to be effected is most novel and singular. The case stands thus:—Doubts arise respecting some doctrines; Archbishop Cranmer is commanded to resolve those doubts and deliver his judgment in writing. He complies with the Royal mandate, but instead of recording his judgment in plain, perspicuous, and determinate language, so as to mark distinctly the *one sense* which he decided to be agreeable with the word of truth, and which being accepted by the Clergy, would certainly establish consent and unity of doctrine, he is represented as having framed his decision in terms which he *designed* to admit of a latitude of interpretation and consequently of a diversity of opinion. He is said to have dealt only in *generalities*, to have considered *expediency more than truth*, and to have been the author of a system of Divinity which by its *indefiniteness* might be subscribed in different senses and by persons of opposite opinions. Now, is such a theory agreeable with common sense, and with the strict regard for truth which adorns the character of Cranmer, Latimer, and Ridley? Is it possible to believe that honest men, gifted with great abilities, well versed in theological controversies, *sincerely lamenting the evils arising to the Church from discord*, and who *must be presumed to have desired* to put a stop to diversities of opinions, and to establish consent touching true religion, would have *deliberately* so framed the Articles they were commissioned to compile, as to countenance, nay give encouragement to the very evils which this new confession of Faith was professedly intended to remedy and extinguish? It is surely paying no compliment to the *common sense* of those great men to exhibit them as avowedly devising Articles to "*root out diversities of opinion*," and at the same time designedly wording them so as to leave every man as much at liberty to exercise his private judgment, as if

The supposition highly improbable.

there were *no Articles* as *tests* of theological opinion, and no *subscription* as *security* for the Clergyman's consent to the truth of their doctrine. Can we conceive the possibility of diversities of opinion being extinguished by a code which admits of a latitude and differences of interpretation? Can there be a *concord* established touching *TRUE Religion* by a confession intended to be understood in a *variety* of senses? Ambiguous expressions admit not only of two meanings, but of an indeterminate latitude of interpretation. If then Cranmer foresaw this obvious result, could he have possibly felt sanguine and confident that "such a concord and quietness would shortly follow" subscription to such Articles, "as else is not to be looked for many years?"¹ Would any of those learned Lords if called upon to decide the meaning of a disputed section of an Act of Parliament, proceed upon the principles which they attribute to Cranmer? Would their decision be so worded that one Lawyer might construe in one way and another in another? And would they flatter themselves that they had done their duty to their country and established consent touching the *true* interpretation of the section by designedly framing their judgment so as to encourage a possible or probable difference of interpretation? Should they so act,—which is not probable,—few persons would put *much value* upon a decision which left the true sense of the disputed section as uncertain and doubtful as it found it.

It must however be owned that the Judicial Committee have set *some bounds* to the latitude of interpretation. They say, "it must be confined within such limits as might be allowed *without injury to any doctrine necessary to salvation*," i.e. no Article of the Creeds must be denied. But surely this could not be the *whole* object contemplated by the compilers of the Articles. Had

¹ Bishop Hooper too expected the same peaceable results from the Subscription of the Clergy to the Articles. In a letter to Cecil, dated July 6, 1552, he writes in this earnest manner :—"For the love of God cause the Articles that the King's Majesty spoke of, when we took our oaths, to be set forth by his authority."—Strype's Cranmer, Appendix, p. 135. It is not easy to see how Articles drawn up in vague and ambiguous language would settle any differences of opinion in the Diocese of Worcester. Surely Bishop Hooper must have formed a different opinion of the Articles from the learned Judicial Committee, and have thought that if he was *authorized* to require subscription on pain of deprivation he would have been able to quiet his refractory Clergy.

it been so, it would have been sufficient to have required subscription to the Eighth Article, which contains the three Creeds, and declares they ought to be thoroughly received and believed. The *addition* therefore of *Thirty-eight* Articles to this one, argues that their compilers designed something *more* than requiring the acceptance of the *letter* of these Creeds. It proves that the Church in carrying out her design of establishing consent touching true religion, thought it *necessary to publish a more full, clear, and particular declaration of her doctrine than previously existed*. She found what *she considered the true sense* of some Articles of those Creeds misconceived, perverted, and evaded; she therefore *gave her own interpretation* of such portions of them; she also felt herself called upon to *declare her judgment on other chief subjects of Church Doctrine not embraced in the Creeds*; this too, she pronounced, and *requires every subscriber to acknowledge to be agreeable to the Word of God, as interpreted by herself*.¹ We are surely then no more at liberty to *explain away* or *deviate from* the sense of the compilers in *Thirty-eight* of the Articles than we are by our latitude of interpretation, to endanger the doctrine contained in the Eighth alone. And we must also observe, that this authoritative exposition of the *Articles of Faith* contained in the Creeds, and these additional *Articles of Doctrine* are a sufficient evidence that the Church designed her Book of Articles to be a more exact and precise yet comprehensive enunciation of true Christian Doctrine than the Creeds themselves contain.

The number of Articles proves that Cranmer wished to avoid all ambiguity, and to state the Church's doctrine more fully and precisely than the Creeds had done.

The foregoing considerations have, we hope, shown the great

¹ Dr. Waterland's case of Arian Subscription, vol. ii. p. 292. "The Church requires men to comply with her forms, *merely on account of their being agreeable to Scripture*: and for that very reason, must require subscription in her *own* sense, because, that only sense is (according to her) *agreeable to Scripture*. It is a contradiction to suppose that any Church requiring subscription to her *own explanations* (as every Church does) should at the same time permit the *subscriber* to run counter to those explanations. For since she looks upon her *own explanations* as the only *true sense* of Scripture, and requires subscription to the *true sense* of Scripture, she can never be presumed to allow *other explanations* which are (in her judgment) *not agreeable to Scripture*: it being her principle to admit nothing but what is *agreeable to Scripture*. Whoever therefore does violence to the *public forms* must be supposed (by that Church whose forms they are) to do as much violence to *Scripture* itself, and consequently such a Church cannot admit of it."

History dis-
proves the
charge of
ambiguity.

improbability of the Articles being designedly ambiguous; we will now therefore advance a step further and endeavour to prove from *documentary evidence* that Cranmer repudiated such a dangerous and unprincipled scheme, and that in compiling the Articles it was his avowed wish *to lay aside all carnal and prudential motives*, and to set forth in the Church of England *a true and explicit form of Doctrine* agreeable to the rule of the Sacred Scriptures, after carefully weighing not only the subject matter itself, *but also the forms of expression that all ambiguities and variety of interpretations might in future be effectually avoided.*

The Interim,
a system of
comprehension,
signally failed.

It must be borne in mind, that in 1548, Charles the Fifth, the Emperor of Germany, not being able to prevail upon Pope Paul the Third to reassemble the Council of Popish Bishops at Trent without delay, authorized three persons, Julius Pflugius, (Bishop of Naumburg), Michael Sidonius, and John Agricola Isleburg, to draw up a rule of Faith and Discipline for the joint use of the Papists and Lutherans until the Council should be summoned and finally determine the several questions at issue. These Divines produced a Formulary called the Interim, which was composed *not* with a view to settle the Faith and Discipline of the Churches *agreeably to the Word of God*, but upon a *principle of reconciliation and expediency*, similar to that upon which the Judicial Committee have assumed our Articles to have been compiled. But having no regard for God's honour nor for the word of His Truth "it came to nought," or I should rather say it aggravated all the evils which short-sighted expediency hoped to cure. "This temporary rule of Faith and Discipline," says Mosheim, "though it was extremely favourable to the interests and pretensions of the court of Rome, *had yet the fate to which schemes of reconciliation are often exposed; it pleased neither of the contending parties, but was equally offensive to the followers of Luther and to the Roman Pontiff.*" It was imposed "by the force of arms, and hence arose deplorable scenes of violence and bloodshed, which involved the Empire in the greatest calamities." Maurice Elector of Saxony, allowed the Clergy to deliberate together at this fearful crisis, and Melancthon "pronounced a sort of *reconciling sentence* which he hoped would be offensive to no party." But "*its decision instead of pacifying matters produced on the contrary new divisions, and formed a schism among the*

followers of Luther which placed the cause of the Reformation in the most perilous and critical circumstances."¹

Such were the evils, found by *experience* to result from a system which aims at *no higher* object than *reconciling* religious disputants by mutual concessions and abandonment of truth, and which, in consequence of its ambiguity admits of a latitude of interpretation, sanctions diversities of opinion within the pale of the Church, and allows *private* judgment and expositions to have *equal* authority with the *public decisions of the Church*. The miserable plight of the German Churches soon convinced Melancthon that the course which his love of peace prompted him to take, was fatal to their best interests. He complained that the golden age which Islebius promised had not yet arrived, and in the following letter written to Archbishop Cranmer, on May 1, 1548, he expressed his *strong disapprobation of ambiguities* in Confessions of Faith, and his dissatisfaction with the schemes of comprehension adapted by Charles V.

MELANCTHON decidedly averse to the use of ambiguous language in Confessions of Faith.

"REVEREND SIR,—The letter which Jonas's son wrote to me at your dictation, I answered a month ago. But the longer I reflect on your design, than which none can be devised of greater importance and more necessary for mankind, the more I both wish and think you ought to be advised to publish a *true and explicit Confession of the whole body of Doctrine*, after the judgments of learned men have been compared together, *whose names also should be subscribed* so that there may be set forth among all nations *an illustrious testimony respecting your doctrine*, and posterity *also may have a rule of faith to follow*. Nor indeed will that confession be much unlike my own (the Augsburg), but I wish some few Articles to be set forth to posterity *with a little further explanation,—that ambiguities may not hereafter give occasion to new differences of opinion*. Now too, the Emperor Charles has proposed a scheme for moderating controversies, which perhaps he will publish, but *because* he attempts to unite dissenting parties, and thinks he can effect his purpose by *laying down some general opinion which no man can reject by reason of its vagueness; he makes Articles which each party may interpret according to their own tenets,*² *which will stir up new strife*

¹ Mosheim, by MacLaine, vol. iv. pp. 115, 116.

Edward VI.'s aversion to ambiguity in Confessions of Faith is evidenced by the following extract from his Journal, which relates to the war produced by the Interim:—"Nov. 14, [1550] answer was given to the Germans which did require 400,000 dollars, if need so required, for maintenance of religion." "Thirdly, *I would have the matter of religion made more plain*, lest when war should be made for other quarrels, they should say it were religion." Burnet's Records, part ii. book ii. p. 40.

² The original is "*cothurnos facit*," an expression afterwards adopted by Cranmer in his letters to John à Lasco and Hardenberg, and by Dr. Robinson trans-

and conceal some things that will confirm abuses. In the Church it is more proper¹ to speak distinctly and not to offer to posterity ambiguous expressions, as the fable tells us the apple of discord was offered to the goddesses at their feasts. If in Germany the agreement of our Churches had been entire and honest, we should not have fallen into these present misgivings. I therefore earnestly exhort you to turn your chief care and thoughts towards consulting the true interest of the Churches. If you shall also require my judgment and vote, I will willingly listen to other learned men, and I will deliver my own opinion in my place, and assign my reasons, sometimes persuading others and at others being persuaded by them, as befits the pure in speech. But let truth, let the glory of God and the welfare of the Church always be victorious and not any private affection and partiality.”²

CRANMER
also set his
face against
trifling with
ambiguities
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The excellent advice contained in this letter was most closely followed by CRANMER. He adopted, as we shall presently prove, the Augsburg confession, as modestly recommended by Melancthon. He made our Articles *more* precise and determinate than their original; he spared no pains to render them a true and perspicuous confession of the chief heads of doctrine; and he required the names of the Clergy to be subscribed. But in order to manifest the deep impression which this communication made upon Cranmer's mind, I shall cite portions of two letters written by him in the following month of July, wherein he adopts not only the ideas but the very phraseology of his highly esteemed and singular friend.

1548.

The following extract is made from his letter to JOHN A LASCO, of July 4, 1548: “We are desirous of setting forth in

lated, “adapt it to all tastes.” The literal translation is, “he makes buskins,” which might be worn on either foot. Hence *ὁ κόθορνος* was a nickname for *Theramenēs*, because of his changeable time-serving politics—*Passow's Lexicon*. The application of the proverb to such Articles of Faith as each party might interpret according to his own tenets will be understood from the following explanation of Erasmus:—“*Versatilior cothurno dictum est in hominem parum constantem lubricaque fide, quive incertæ et ancipitis esset factionis, similitudine ducta a calamento, quod Græci, κόθορνον, Latini mutata literula, cothurnum vocant. Erat autem quadrangulum et utrique conveniens pedi quodque vel dextro vel sinistro potuit accommodari.*” Erasmus, *Adag. cent. i. 94.* Cranmer's Works, i. p. 332, note.

¹ To speak distinctly, “*Scapham scapham dicere.*” Schleusner in his *Lexicon* on the Greek Testament has this note under *σκάφη*. “*Græcis, inquit Erasmus, σκάφη δυο significat ligonem et navigii levioris genus, a verbo σκάπτω, fodio: nam ligo fossorium est instrumentum et scaphæ fiunt e trunco excavato.*”

² Melancthon's *Epistles*, book i. ep. 66. Archbishop Lawrence's *Bampton Lectures*, third edition, pp. 224, 225.

our Churches," he says, "the *true* doctrine of God, and HAVE NO WISH TO ADAPT IT TO ALL TASTES, AND TO TRIFLE WITH AMBIGUITIES, *but laying aside all carnal and prudential motives, to transmit to posterity a true and explicit form of doctrine agreeable to the rule of the sacred writings*; so that there may not only be set forth among all nations *an illustrious testimony respecting our doctrine* delivered by the grave authority of learned and godly men, but that all posterity may have a¹ rule [of faith] to follow. For the purpose of carrying this important design into execution, we have thought it necessary to have the assistance of learned men, who, having compared their opinions together with us, may *do away with all doctrinal controversies and build up an entire system of true doctrine.*"² The other letter to which I allude, was addressed to ALBERT HARDENBERG, from Cambridge, on July 28th, 1548, the language of which is precisely the same with the foregoing extract. We will therefore pass on to a letter which the Archbishop wrote to MELANCTHON from London, on February 10th, 1549. After urging him to come to England, he added, "I am aware that you have often desired that wise and godly men should take counsel together, and having compared their opinions, compose under the sanction of their authority some work that *should embrace the chief subjects of ecclesiastical doctrine, and transmit the truth uncorrupted to posterity. This object WE are anxiously endeavouring to accomplish to the utmost of our power.*"³

In a letter to CALVIN, dated March 20, 1552, the Archbishop wrote in the following terms:⁴—"As nothing tends *more injuriously* to the separation of the Churches *than heresies and disputes respecting the doctrines of religion*, so nothing tends *more effectually* to unite the Churches of God and *more powerfully* to defend the fold of CHRIST *than the pure teaching of the Gospel and harmony*

1552, the year in which the Articles were compiled.

¹ I have ventured to deviate from the translation given by Dr. Robinson in the first portion of Original Letters, published by the Parker Society. Above, he rendered "*normæ*," "*rule*," but here he translates "*Normam sequi*," "*a pattern to imitate*," which I think does not so well express the intention of the author. Original Letters, published by the Parker Society, portion i. p. 17. Cranmer, vol. i. pp. 329, 330.

² Original Letters, portion i. p. 18, note 2. Cranmer's Works, vol. i. p. 331.

³ Cranmer, vol. i. pp. 337, 338. Original Letters, portion, i. p. 19.

⁴ Original Letters, portion i. pp. 24, 25. Cranmer, vol. i. p. 346.

of doctrine. Wherefore I have often wished and still continue to do so, that learned and godly men who are eminent for erudition and judgment might meet together in some place of safety, where by taking counsel together, and comparing their respective opinions, they might handle *all the heads of Ecclesiastical doctrine, and hand down to posterity under the weight of their authority, some work not only upon the subjects themselves but upon the FORMS OF EXPRESSING THEM.*"¹

CALVIN
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proves of
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CALVIN in his reply highly approved of Cranmer's endeavours to purify *the sound doctrine in the Church from all false teaching, and transmit it whole and entire to posterity.* He then expresses his best wishes for the Archbishop's success in convening a Synod for discussing *each head of the Faith* with all diligence, and then handing down to posterity *the sure doctrine on which they had unanimously decided.* He appears to have received soon afterwards an announcement from Cranmer that the scheme was relinquished, and that it was now resolved to draw up a *separate Confession of Faith* for the Church of England; for he commences another letter thus:—"Since at present there is very little hope of effecting what was so ardently desired, viz., that the principal doctors of the different Churches, which have embraced the pure doctrine of the Gospel, should meet together, and *publish out of the pure word of God a certain and clear Confession, for the use of posterity, of each head of doctrine at this day controverted.* I highly praise the counsel you have taken, Reverend sir, that the English may perfectly establish religion amongst themselves; that the *public mind may no longer be in suspense on matters hitherto doubtful,* and arranged with less order than was fitting."²

Once more I will quote a passage from a letter written by

¹ Original Letters, portion i. p. 24. Cranmer, vol. i. 346. Cranmer, a little below, speaking of the Sacrament of the Lord's Supper, says, that though the dissension and variety of opinions respecting it be somewhat removed, yet he "could wish for an agreement in this doctrine, not only as regards the subject itself, but also *with respect to the words and the forms of expression.*"

² Cranmer, i. p. 347. Archbishop Lawrence's Bampton Lectures, 226—9. On the 29th of October, 1548, Calvin wrote to the Protector Somerset to this effect: "He had heard that the reason they went no further was, because the times could not bear it; but this was to do the work of God by political maxims; which though they ought to take place in other things, *yet should not be followed in matters in which the salvation of souls was concerned.*" Burnet, part ii.

Cranmer to PHILIP MELANCTHON, dated Lambeth, March 27, 1552, "We read in the Acts of the Apostles, that when a dispute had arisen as to whether those who from among the Gentiles had been turned to God, should be compelled to be circumcised and keep the law of Moses, the Apostles and Elders came together to consider of this matter; and having compared their opinions, delivered the judgment of their council in a written epistle. This example I wish we ourselves could imitate, in whose Churches the doctrine of the Gospel has been restored and purified. But although all controversies cannot be removed in this world (*because the party which is hostile to the truth, will not assent to the judgment of the Church*) it is nevertheless to be desired that the members of the true Church should agree among themselves upon the chief heads of Ecclesiastical doctrine. But it cannot escape your notice how greatly religious dissensions, especially in the matter of the LORD'S Supper, have rent the Churches asunder; *had they been settled before, the Emperor, I think, would never have made war against you.* And it is truly grievous that the sacrament of unity is made by the malice of the devil food for disagreement, and as it were, the apple of contention. I could wish therefore, that those who excel others in erudition and judgment should be assembled together after the example of the Apostles, and declare their judgment as well respecting other subjects of dispute as likewise especially respecting this controversy, and *attest their agreement by some published document.*"

With this quotation I shall close the evidence which I wish to offer in proof of MELANCTHON'S and CRANMER'S *strong and decided disapprobation of the use of general and ambiguous language in Confessions of Faith.* Let me briefly recapitulate the substance of what is scattered over their correspondence. They had experienced the signal failure and miserable results of the *Interim*, a scheme professedly vague and ambiguous and designed to admit of a latitude of interpretation. They therefore took warning from this experiment and determined to lay aside all carnal prudence and worldly policy, all private affection and par-

Brief statement of the objects which Melancthon and Cranmer had in view in compiling these Articles, and how they proposed to attain them.

book i. p. 88. It is much to be regretted that the distinction here drawn between the principles that should influence us in dealing with worldly and spiritual matters, was not known to, or at least acted upon by the Judicial Committee.

It was *not* their intention to give an exposition of every doctrine.

Cranmer's Articles the basis of those adopted by Convocation in 1562.

tiality and to set forth the uncorrupted truth of the Gospel in *still more certain and perspicuous* language than had hitherto been used, and *in such form of expression* as had been agreed upon. Their *avowed object* was to *decide*, and *put an end to all doctrinal controversies*, and to establish, not a nominal and temporary, but a *real and lasting unity of sentiment and harmony of doctrine*, and they hoped to effect this desirable end not by adapting their confession to all tastes, but by teaching the truth, not by trifling with ambiguities, but by using precise and definite terms jealously guarded against all misconception and perversion. It is also material to notice that in their plan they did *not* purpose to treat of *every* doctrine of the Bible, but only to handle, and record their matured judgment, on the *chief heads* of Ecclesiastical doctrine. On these principal points of our Christian religion they laboured; and we think it will by-and-by appear very successfully, *to leave no doubt* as to the sense in which they (the compilers) understood these Articles, and in this sense they required the Clergy to subscribe them in a book, *as a register of concord*. Thus the Articles would serve *as a test* of the faith and opinions of the Clergy, and as a *security* for their teaching *none otherwise than the Church herself declared to be agreeable with the Word of God*. Of such articles of religion as these Cranmer entertained very high expectations. He hoped they would not only promote the present interest of the Church and bring about "such a concord and quietness in religion as *else* was not to be looked for many years," but also be "an illustrious testimony of the doctrine" of the Church of England "among all nations," and "a rule of Faith for posterity to follow." It has pleased God to realize this good man's expectations in a remarkable manner. On the revival of the Reformation in Elizabeth's reign, Archbishop Parker, instead of bringing forward a new Confession of Faith, revised Cranmer's Articles of 1552, making such omissions and additions as in his judgment the altered circumstances of the Church required, but leaving the *doctrine* untouched and unchanged. This copy he submitted to Convocation, by whom it was very favourably received,¹ and after some slight corrections they unanimously

¹ Archbishop Parker presented the copy he had prepared to the Upper House of Convocation, on January 20th, 1562, and on the 29th they agreed to them and

subscribed it. Archbishop Lawrence speaks of the good sense, moderation, and prudence which the Convocation discovered in revising the Articles in the following terms. "Instead of increasing the number of the Articles they diminished them, *instead of extending their sense so as to make them embrace a greater proportion of speculative tenets, they contracted them and appeared in every case more disposed to extinguish difference of opinion* than to augment it by adding fuel to a flame already rising above control. In one or two instances indeed additions or rather *additional elucidations* were admitted. Of the tendency however of these we cannot doubt, when we learn that with the exception of one obvious topic alone,¹ they were not original, that they were neither the productions of Parker nor the Convocation, and that they were *not* borrowed from any *Calvinistical* or *Zwinglian*, but from a *LUTHERAN Creed*. The Creed to which I allude is the Confession of *Wirtemberg*, which was exhibited in the Council of Trent the very year when our Articles were completely arranged by Cranmer."² Thus revised, they have been an illustrious testimony of our doctrine, and of the wisdom of our Clergy among all nations. For wherever the altar of the Church of England has been raised, there have her Articles been hitherto received as a *plain, accurate, and scriptural Rule of Faith*.

subscribed them as Articles of the TRUE and ORTHODOX FAITH. And between the 5th and 10th day of February, certain others of the Lower House had subscribed their names; and an order was made that all whose names were not subscribed should be presented at the next session. This took place on the 12th; and as no report was then made of any who had not signed, it may fairly be concluded that by this day all had signed, either "*propriis manibus*," or "*per procuratores*."—*Lamb's Historical Account*, pp. 19, 20. In this work an exact copy is printed of the Latin manuscript which Archbishop Parker presented to Convocation.

¹ The Doctrine of the Eucharist.

² Archbishop Lawrence, Bampton Lectures, pp. 41, 233—236.

CHAPTER III.

THE ARTICLES NOT DESIGNED TO BE THE SOLE STANDARD OF THE CHURCH'S FAITH, NOR LIKE A SYSTEM OR BODY OF DIVINITY TO TREAT OF ALL CHRISTIAN DOCTRINE, BUT TO GUARD THE PRINCIPAL POINTS OF OUR HOLY RELIGION FROM MISCONCEPTION AND PERVERSION. CRANMER CAREFULLY GUARDED THE SACRAMENTS AGAINST THE HERESY OF THE ANABAPTISTS, ETC. THE SOURCES FROM WHICH MATERIALS WILL BE DERIVED FOR ILLUSTRATING THE ARTICLES.

The Articles are free from any designed ambiguity, yet they were never intended to be accepted as the *sole* rule of the Anglican Faith.

BUT whilst I am thus contending against the unfounded and injurious assumption that our Articles are designedly ambiguous, and consequently worthless, as a test of opinion or a Rule of Faith, let me not be supposed to countenance another error on the opposite side, that they are *the sole* as well as an accurate Standard of the Doctrines of our Church. Cranmer designed them to embrace the chief heads of Christian Doctrine, and he has laid down the truth on these subjects with brevity indeed, but yet with *such precision* that I believe it impossible to *reconcile* any heresy or any serious heterodoxy with their language, if understood *in the sense in which their compilers imposed them*. I am however ready to concede that there are many particulars connected with the doctrines handled in the Articles, which the Church never designed to settle *there*. And this she did, not because she considered them of such trifling importance that it was immaterial whether they were determined at all or not, but *because she had already disposed of these questions elsewhere*, in another part of her code of doctrine, *previously* put forth by the same men who compiled the Articles, framed with equal care

and the most scrupulous regard for truth, and "commended to the people of God" by the same grave authority. The reader must be reminded that the Forty-two Articles formed but a *small*, though a very important part of what Archbishop Cranmer purposed to be *the whole Rule of Faith and Discipline of the Church of England*. There was *the Book of Common Prayer*, likewise also the *Book of Ordering Ministers* of the Church, set forth by the King's authority and the Parliament, *both* declared to be "godly and *in no point repugnant to the wholesome doctrine of the Gospel, but agreeable thereunto*, furthering and beautifying the same not a little."¹ And there was the *Reformatio Legum Ecclesiasticarum*, drawn up by a commission of thirty-two individuals, 8 Bishops, 8 Divines, 8 Civilians, and 8 Lawyers; and last of all there were the Articles respecting "*uniformity in Rites*."² All these were compiled at the command of a monarch who was anxious beyond all things to establish *true* Religion, and was decidedly averse to ambiguities and generalities, and under the immediate superintendence and chiefly by the hand of an Archbishop, who having "come to the last end of his life whereupon hung all his life past and all his life to come, either to live with his Master, CHRIST, for ever in joy, or else to be in pain for ever with wicked devils in hell," and when it was "no time to dissemble," declared in the presence of his murderers, "always since I

¹ See Article XXXV. of 1552.

As a new and most unjust charge of *ambiguity and comparative inaccuracy in doctrine*, unfitting it to be a Rule of Faith, is now brought against the Prayer Book, and sanctioned by the Judicial Committee, all good Churchmen will, I am sure, excuse me for calling their attention to the following passage which appeared in the preface of the two Books of Edward VI. and the Prayer Book of Elizabeth, *written and published by the very person who composed and revised our Articles*: "Here you have an order of prayer (as touching the reading of holy Scripture) much agreeable to the mind and purpose of the old fathers, and a great deal more profitable and commodious than that which of late was used. It is more profitable because here *are left out* many things whereof some be *untrue*, some *uncertain*, some vain and superstitious, and is ordained nothing to be read but the very pure Word of God and the Holy Scriptures, *or that which is evidently grounded upon the same*, and that in *such a language* or order, as is most easy and plain for the understanding both of the readers and hearers." And afterwards, they speak of the *profit* and knowledge which persons shall obtain by daily reading upon the book. Cardwell's Two Liturgies, p. 2. Liturgy of Elizabeth, p. 34.

² Lamb's Historical Account, p. 8, note.

lived hitherto, I have been a *hater of falsehood and a lover of simplicity.*"¹

Distinction
between Ar-
ticles of Re-
ligion and
a Body of
Divinity.

As however the Judicial Committee lay great stress on the circumstance of the Church *not* having "*intended to attempt the determination of ALL the questions which had arisen or might arise, or to include in the Articles an authoritative statement of ALL Christian Doctrine,*" and esteem it a serious *defect*; it is worth while to consider the importance and consequences of this admission. In the first place they have forgotten the *design* of the Articles, and have overlooked the *distinction* between Articles of Religion, such as our own, and a system or body of divinity, and hence they have entertained and published opinions calculated to lessen the value of the Articles. The following observations by Dr. Hey will, it is hoped, set this matter in its true light:—"The *end or design* of a body of doctrine is to maintain *unity of doctrine*; the intention of *each particular Article* is to find a REMEDY for some *actual error*, which occasions some disturbance, so as to frustrate some end of social religion or which seems very likely to do so. *This it is which distinguishes a set of Articles from a system of theology or a sermon, and a very important distinction I take it to be.* The *design of a system and a sermon* is to explain and enforce ALL doctrines, whereas *Articles only those by which one society is kept separate from another.* A *set of Articles* is, as it were, a *partition wall*; not intended for war, so much as to keep all things *quiet*; like the walls of one's house, to let the domestic society within pursue its proper business in security."² But upon other grounds we humbly think that it has *no* important bearing on the case which they were called upon to decide. Of what moment could it be whether the Church treated of *all* Christian doctrine or *not* in the Articles, so long as she treated *fully and distinctly*, and expressed herself *with unexampled caution* on the doctrine of the Sacraments, which doctrine Mr. Gorham was charged with perverting, explaining away, and contradicting? We willingly grant that the Church did not intend to include in the Articles an authoritative statement of *all* Christian doctrine.³ But what then? Does it fol-

If the Articles do *not* decide *all* questions, they surely determine *some*.

¹ Cranmer's declaration before his death. Works, vol. iv. pp. 139, 140. Fox's Acts and Monuments, vol. iii. pp. 561, 2.

² Hey's Lectures, vol. ii., p. 83.

³ We have above observed that there is a remarkable resemblance between the

low that she teaches *none* authoritatively? or that she has *not* determined the true doctrine of the Sacraments and guarded them against the designs of those un-catholic persons who would rob them of the promise of grace annexed to them by the Word of CHRIST, and reduce them to a level with a mere ceremony ordained by man for admitting members into any merely human society or brotherhood? And with respect to the nature and number of questions which she intended to determine, we presume that may best be learnt from the writings and correspondence of their principal compiler, and from the Articles themselves. If Cranmer's letters, written to men with whom he was taking counsel respecting the compilation of the Articles, may be received as evidence of his *real desire and intentions*; there can be

view taken of our Articles by the Judicial Committee and that put forth and defended by Mr. Sykes in his *Defence of Arian Subscription*. His object was to prove that the Articles were *general, comprehensive, and indefinite*—just such as they are now described. But Dr. Waterland disproved this statement and made it clear and manifest “that the expressions of our *public forms* (so far as concerns the points in dispute) are *fixed, special, and determinate* as possible, nor could the wit of man invent any more particular or stronger expressions against the *new scheme*, than are already in our *Creeds, Liturgy, and Articles*.” Another objection which Mr. Sykes urged is precisely the same with the doctrine of the Judgment. “The Articles are so composed that some of them are on all hands allowed to be left at large; the composers intending a latitude,” &c. p. 8. To this Dr. Waterland replied, “I admitted this in my papers before and sufficiently showed how impertinent the plea is to the point in hand. Undoubtedly it never was the intent of our Church to determine all *questions relating to every subject whereof it treats*. Yet she *intended to determine and has determined many questions*; particularly the main questions between Protestants and Papists, between Catholics and Arians, (and we may add, between Catholics and Anabaptists, Zuinglians, and Socinians.) When Franciscus à Sancta Clara took upon him to reconcile our Articles to *Popery*, what did he else but play the *Jesuit* and render himself ridiculous? The like has been since done by our Arian reconcilers, with as much wresting and straining and with as little success. It might be diverting enough (were not the thing too serious and full of sad reflections), to compare the *Papist* and the *Arian* together, and to observe which of them has been the greater master in this exercise, and has found out the most ingenious and surprising comment upon an *Article*. *Our Articles however will stand in their own native light, in defiance to both, so long as gravity, sobriety, and manly thought shall be esteemed and valued above the little arts of equivocating and playing upon words*. The Articles are not *general*, so far as concerns our present debate, and we need not inquire further. There is a medium I suppose between determining all questions and determining *none*; one might justly wonder how this *writer* could be insensible of it and fall into so unaccountable way of reasoning.” Waterland's Works, ii., pp. 361—3.

Cranmer
proposed
handling the
chief heads
of Ecclesiastical Doc-
trine.

Such were
the Sacra-
ments of the
Gospel,

no doubt that Cranmer did intend to embrace in the Articles *all the chief heads of Ecclesiastical doctrine*, and to attempt the *determination of all questions and controversies relating to them*; and in compiling his Rule of Faith he had an eye *not only to heresies then taught in England*, but to very many of those which had disturbed the peace of the Church Catholic in former days, and were at that time working grievous injury to the Continental Churches. Among these heads Cranmer would certainly class the Sacraments of the Gospel. For, however lightly the new school, who affect to tread with severe exactness in the steps of the faith of this ever-to-be-revered Father of the English Church, —may speak of the Holy Sacraments, this great man always asserted his high esteem and reverence for them, and, in his speech, delivered in Convocation in 1536, he called attention *first* to them declaring them to be “no light matters, but even the principal points of our Christian Religion.”¹ Indeed, if there was one point which more than any other Cranmer laboured to clear from all the superstitious additions of Popery on the one hand and to protect from the irreverence and unholy detraction of the Socinians, Zuinglians, and Anabaptists on the other, it is the doctrine of the Sacraments.² In 1540 he sent *nine* questions on the Sacraments to the Archbishop of York, and six Bishops, one Bishop elect, and thirteen Divines, that each might record his opinion in writing, and that by comparing them, he might himself be assisted in arriving at the truth. “By these,” says Bishop Burnet, “it will appear with what maturity and care they proceeded in the Reformation,” and he considers it as “perhaps as

¹ Fox's Acts and Monuments of Martyrs, vol. ii. p. 424 β. edit. 1684. Cranmer's Works, vol. ii. p. 16, 17.

² The Archbishop thus commences: “The First Book of the True and Catholic Doctrine and Use of the Sacrament of the Body and Blood of our Saviour CHRIST.” “The Supper of the LORD, otherwise called the Holy Communion or Sacrament of the Body and Blood of our Saviour CHRIST, hath been of many men and by sundry ways very much abused, but specially within these four or five hundred years. Of some it hath been used as a sacrifice propitiatory for sin, and others superstitiously, far from the intent that CHRIST did first ordain the same at the beginning; doing therein great wrong to His death and passion. And of other some it hath been very lightly esteemed, or rather contemned and despised as a thing of small or of none effect. And thus between both the parties hath been much variance and contention in divers places of Christendom.” Cranmer's Works, vol. ii. p. 292. See also Jewel, portion ii., p. 1117.

great an evidence of the ripeness of their proceedings, as can be showed in any Church or in any age of it." And if we turn to the Articles themselves we discover ample evidence of Cranmer's anxiety and care not only to deliver the true doctrine of the Sacraments of the Gospel, but to guard the forms of expression against all perversion by the Romanists or Latitudinarians.¹ It is however clearly the opinion of the Judicial Committee that Mr. Gorham's doctrine of the grant of remission of sins, regeneration, and adoption by *a prevenient act of grace instead of by the Sacrament of Baptism*, was not contemplated by the compilers of our Articles, and that therefore they did not so fence the true doctrine of Baptism, so as to render such teaching *contrary* to that of the Articles. But they labour under a misapprehension—doctrine very similar if not quite identical with that, which is now put forth with a new name and in a new dress, and adorned and beautified at the expense of Holy Baptism, was held by the Socinians, Zuinglians, and Anabaptists, and their disciples, at the time our Articles were drawn up. These low heretical views were known to and rejected by Cranmer, and we find words designedly added to the *Augsburg Confessions* by the Archbishop to shut out any such heresy from the English Church. A comparison of the Thirteenth Article of the Augsburg Confession with the corresponding portion of the Twenty-fifth Article will make this particular sufficiently apparent to any disinterested and candid person.

which were guarded against the errors of the Romanists and Latitudinarians,

as will be perceived upon comparing the definition of the Twenty-fifth Article with its original in the Augsburg Confession.

Augsburg Confession.

De usu sacramentorum docent, quod sacramenta instituta sint, non modo ut sint notæ professionis inter homines, sed magis ut sint signa et testimonia voluntatis Dei erga nos, ad excitandam et confirmandam fidem in his qui utuntur proposita.

Articles of 1552.

Sacramenta *per verbum Dei* instituta non tantum notæ professionis Christianorum sed CERTA quædam potius testimonia et EFFICACIA signa GRATIÆ atque bonæ in nos voluntatis Dei, PER QUÆ invisibiliter IPSE in nobis operatur nostramque fidem in se non solum excitat verum etiam confirmat.

¹ Cranmer's Works, vol. ii. pp. 98, 99. Burnet's History, vol. i. p. 289. Records, Book iii. No. xxi. p. 201. Collier's Eccles. Hist. part ii. Book iii. p. 188. Records, No. 49.

Now I would ask why the words I have marked were added to the Augsburg Confession, if it was not to guard against the very heresy which is now vexing the English Church? Do these additions countenance the theory that the Articles were drawn up with designed ambiguity and with an intention of sanctioning a latitude of interpretation? Or do they not rather supply incontrovertible evidence that this Article at the least, was designed to be a more precise and definite Rule of Faith than its original? Is it not obvious and undeniable that here as elsewhere the excellent Cranmer laboured to express himself "*so sincerely and plainly, without doubts, ambiguities or vain questions, that the very simple and unlearned people may easily understand the same and be edified thereby.*"¹ Let me recall to the reader's recollection the good advice which Melancthon gave Cranmer when recommending the Augsburg Confession as the groundwork of the English Articles, and I feel sure there will be no doubt left upon his mind as to the Archbishop's intentions in making these important additions. Melancthon, it will be remembered, wished some few of the Articles to be set out to posterity *more fully explained, that ambiguities might not afterwards give occasion to new disagreements.* We here perceive this request to have been most scrupulously regarded and carried into effect. And if again we inquire *against whom* these additional fears were raised, the answer must be, certainly *not* against the Romanists who attributed *too much* to the Sacraments. They never doubted of the *efficacy* of either of the Sacraments, nor that they were *true and certain* witnesses and *effectual* signs of grace conveyed by them to all infants and properly qualified adults. The words "*certa,*" "*efficacia,*" "*gratie,*" "*per quæ*" (*signa ipse (Deus) "in nobis operatur"*) must have been inserted therefore to exclude from the pale of the Church of England the heresies of that other party who contemned or lightly esteemed the Sacraments and denied their virtue and efficacy.

Cranmer made the Article more precise in compliance with Melancthon's request.

The sources whence materials will be derived for illustrating the Sacramental Articles—
HISTORY.

I have endeavoured with as much brevity as possible to prove *by facts* that the view which the Judicial Committee have taken of the Articles is not supported either by external or internal evidence, and it only now remains for me to explain in few words the method by which I propose to arrive at the true sense of the terms and subject matter of the Sacramental Articles.

¹ Cranmer's Works, vol. ii. p. 297. Defence of the Lord's Supper.

One source of information is undoubtedly HISTORY. This will generally give us an insight into the times in which the Articles were compiled; it will acquaint us with the causes which led to these compositions—with the state of religious opinion—with the view of their compilers and composers—with the heresies and false doctrine which they were designed “to root out,” with the interpretation put upon them as soon as they were made and whilst they were most clearly understood, and with a variety of other circumstances which will assist us in ascertaining the original and true sense of the Articles, and in illustrating any portion which may seem to need explanation. As regards the interpretation of the *forms of expression*, History must be of great use in giving us the *primitive sense* and a right idea of the *new* and acquired meaning of words, when any change has taken place; it must be History which must show us the nature of each tacit reformation its causes and effects; and *on these must the new and acquired sense of words always depend*.¹ “There is one way by which words acquire, or more strictly *seem to acquire* new senses, by readers attending to grammar and etymology and (modern) custom *while they neglect history*. Etymology may make a sense *seem to be* a right one which really *was not the sense of the writer*, and modern customs may make us *affix modern meanings to old words*, when those meanings were not really in the minds of the persons who used those words.” “All expressions contain references to circumstances which History only can point out. Indeed History can only point them out imperfectly, but it can approximate *nearer* to a right conception of them than any thing else. The word “accursed” (for instance) occurs in one of our Articles; if we depend upon etymology to teach us its meaning we shall be misled, but if we apply to History, we may get a competent notion of it. This will teach us the customary manner of condemning errors and *customs and the “jus et norma loquendi.”* Of the value of History in interpreting the Articles it is impossible to form too high an opinion. “I would engage,”² says Dr. Hey, “*if I was possessed of a perfect historical knowledge*, to make every thing in our Articles clear, intelligible, and familiar; not to make every doctrine so, but *every manner of stating a doctrine*. But then,

¹ Dr. Hey's Lectures, vol. ii., pp. 78, 79.

² Ib. p. 82.

by historical knowledge I must be understood to mean *not only a knowledge of facts, but of opinions and feelings*. Indeed it may be deemed a knowledge of *facts*, if we know that such an *opinion* had in fact or reality many favourers at such a time; that such an affection or sentiment, as zeal, disgust, &c., was actually prevalent in such a set or party of men. If any one finds any expression obscure or uncouth in our Articles he *may venture to ascribe the obscurity to the imperfection of his historical knowledge*.

The writings
of their
authors,
compilers,
and last
editor.

Another source, whence we shall derive materials for the illustration of the Articles, will be the writings of their *authors*, Luther and Melancthon, and of their English *compilers*, Cranmer, Ridley, and Latimer. To these we shall add the testimony of one of the greatest Divines, which the Reformation, which boasted of giants, produced,—I mean that of *Bishop Jewel, their last editor*. For next to the persons who actually compiled our Articles there is no man whose opinions are deserving of so much weight and reverence as his. He must have been well acquainted with the theological opinions of Cranmer and Ridley, and his attachment to them was so deep and sincere, that despite the personal risk he incurred, he acted as notary to them both in their several disputations at Oxford. In consequence of his eminent talents, profound learning, and well-known veneration for the Church, he was selected before any other Bishop for the important task of editing the Articles at the last revision. With the advantages which he possessed he could not have failed of knowing the meaning of every word in the Articles and the sense in which they were understood by their compilers as well as by the Convocation, who last revised them. We know also, that in discharging the duty assigned to him, he bestowed great care upon the Articles, he corrected the translation, he endeavoured to remove every semblance of ambiguity from the Sacramental Articles by adding in the translation a word more familiar than the one previously used, and he altered the titles to render them a more sure index to the subject matter of the Articles. Indeed Bishop Burnet says, “he had so great share in all that was done then that he had reason to look on his works *as a very sure commentary on our Articles*.”

We shall also call into our aid such works, injunctions, and

other documents as were published by the authority of the Church of England, between the years 1536 and 1571. By carrying this plan into execution, I hope, by God's blessing, to do some service to the Church of England, and to allay the fears and remove the doubts of many a faithful son. By making the framers of the Articles the commentators upon them we shall have the surest guide to the truth in any case of doubt or difficulty. Churchmen will then also be able to judge for themselves of the opinions of our revered Reformers. They will then see how much truth there is in this proud boast that "for a long period after the Reformation" the Bishop of Exeter "has not a single witness that he can lean upon in our Church." I believe a great deal of misconception exists as to the views of the compilers of our Articles respecting the nature and efficacy of the Sacraments. Indeed it can hardly be otherwise—for the new school have sadly misrepresented their meaning. Whilst these erroneous impressions remain on people's minds, the memory of our Reformers and the cause of truth must suffer. It is due therefore to both, that those misapprehensions should be removed, and that what they have *really* written and taught on the important doctrines now unhappily called in question should be generally known. It will then appear, that "the persons who compiled our Articles were men of the first *ability*;"—as scholars (if we except a few, though mere linguists ought not to be reckoned) we are mere children to them; the Scriptures they were conversant in to a degree, of which few have now any conception, (so at least I believe :) Ecclesiastical History of facts and opinions lay open before them; yet, they were not mere scholars, nor monks, nor monkish men, but skilled in government, knowing men and manners, liberal in behaviour, free from all fanaticism; full of probity yet guided in their measures by prudence. Conceive all these roused, animated, by the grandeur and importance of the occasion; all their powers exerted to the utmost, with diligence and ardour; and you will agree, well might Dr. Balguy say, "the age of Ridley, Jewel, and Hooker, will be revered by the latest posterity." "No set of men could be chosen more *likely* to form a good set of Articles. They would fall short of nothing attainable, through indolence or cowardice *they would set down nothing carelessly*, on the presumption of

And such other documents as were published by authority between 1536 and 1571.

The compilers of the Articles possessed such qualifications as rendered them most fit persons for executing so important an undertaking.

its passing unexamined—*they would overshoot nothing*, in hopes of *catching a few*. They had nothing for it but to fix on that, which right reason and good feelings would embrace.”¹ If therefore we entertain mean and unworthy sentiments of them, or find their language occasionally obscure, the fault is not in them but in ourselves ;—it arises from our own *ignorance*.

¹ Dr. Hey’s Lectures, vol. ii. p. 204.

CHAPTER IV.

DIVISION I.

ON THE TWENTY-FIFTH ARTICLE OF 1562: "OF THE SACRAMENTS."

HAVING now disposed of several questions relating to the Articles in general, we will enter upon the consideration of the Twenty-fifth Article in particular. And first, we will endeavour to trace the History of the Doctrine of the Sacraments from the earliest Reformation of the Church's doctrine in 1536 to its final settlement in 1571. In the former year Henry VIII. devoted much attention to the state of Religion. With the Reformation there sprang up a great variety of wild and heretical opinions, and the peace of the Church was disturbed by religious controversies whereby the consciences of the unlearned were in doubt what they might believe. On the 23rd of June, 1536, the Lower House of Convocation sent a Catalogue of Sixty-seven heterodoxies (being the tenets of the Old Lollards or New Reformers, together with the Anabaptists' opinions¹) to the Upper House, with a protest, requesting that some active steps might be immediately taken to check the progress of these opinions; and among the last Articles are found some severe animadversions on certain Bishops (viz., Archbishop Cranmer, and Bishops Latimer and Shaxton, as is conjectured) for conniving at the circulation of some books which the Convocation had declared heretical and heterodox. His Majesty therefore appointed "an assembly of learned men and Bishops which should soberly and modestly entreat and determine those things which pertained to

History of the Church's doctrine of the Sacraments.

Proceedings of the Convocation of 1536.

¹ Burnet, vol. i. pp. 213, 214.

Religion." Cromwell also thought proper to be present himself with the Bishops, and by chance meeting with Alexander Alesius by the way, a Scotchman, and Cranmer's guest, he brought him with him to the Convocation House. The Vicar General, in the name of the King, delivered an address to the Bishops, declaring that his Majesty "studied day and night to set a quietness in the Church, and he could not rest until all such controversies were fully debated and ended, and exhorted them to set and conclude a godly and perfect unity by determining all things by the Scripture." Stokesly, Bishop of London, defended "the unwritten verities," and endeavoured out of the old school glosses to maintain the *seven Sacraments* of the Church, and was supported by Lee, Archbishop of York; Longland, Bishop of Lincoln; Tonstal, of Durham; Sherburn of Chichester; Nix, of Norwich; and several others. On the contrary part was the Archbishop of Canterbury; Shaxton, Bishop of Salisbury; Goodrich, Bishop of Ely; Fox, Bishop of Hereford; Latimer, Bishop of Worcester: with many others. After much debating, Archbishop Cranmer addressed the Bishops, exhorting them not to brawl about words but to study for the unity and quietness of the Church. He also reminded them that the controversies they were called upon to decide were *not of ceremonies* and light things; but, among other weighty matters, *of the manner and way how sins be forgiven, of the true use of the Sacraments*; whether the outward work of them doth justify man, or whether we receive our justification by faith; and whether the ceremony of confirmation, of orders, and of anointing, and such other (*which cannot be proved to be institute of CHRIST, nor have any word in them to certify us of remission of sins*) ought to be called Sacraments and to be compared with Baptism and the Supper of the LORD, or no? And he concluded with these words: "In this disputation we must first agree of the *number of the Sacraments, and what a Sacrament doth signify in the Holy Scripture, and when we call Baptism and the Supper of the LORD, Sacraments of the Gospel—what WE MEAN THEREBY*. I know right well that S. Ambrose and other authors call the washing of the Disciples' feet and other things, Sacraments, which I am sure you yourselves would not suffer to be numbered among the other Sacraments."

"Stokesly defendeth the *seven Sacraments*,"

"All be not *Sacraments of the New Testament* which have the *name* of Sacraments."

Alesius was then commanded by Cromwell to speak, and ad-

dressing himself to the Bishops, said, "I think that my Lord Archbishop hath given you a profitable exhortation, *that ye should first agree of the signification of a Sacrament, whether ye will call a Sacrament a ceremony institute of CHRIST in the Gospel, to signify a special or a singular virtue of the Gospel and of Godliness (as S. Paul nameth remission of sins to be), or whether ye mean every ceremony generally, which may be a token or signification of an holy thing to be a Sacrament?* For after this latter signification I will not stick to grant you that there be seven Sacraments, or more too if ye will. But yet S. Paul seemeth to describe a Sacrament after the just signification; whereas he saith, '*That Circumcision is a token and seal of the righteousness of Faith.*' This definition of our particular Sacrament must be understood to appertain to all Sacraments generally, for the Jews had but one Sacrament only, as all the sophistical writers do grant. And he describeth Baptism after the same manner in the Fifth to the Ephesians, whereas he saith, '*that CHRIST doth sanctify the Church,*' that is to say, *all that be baptized THROUGH the bath of water in the Word of Life.* For here also he addeth the Word and promise of GOD unto the ceremony; and CHRIST also requireth Faith where He saith, '*whosoever believeth and is baptized shall be saved.*'

"The name of Sacrament, how far it extendeth.

"What is a Sacrament properly? Ephesians v."

"And S. Augustine describeth a Sacrament thus: '*The Word of GOD coming unto the element maketh the Sacrament.*' And in another place he saith, '*A Sacrament is a thing wherein the power of GOD, under the form of visible things, doth work secretly salvation.*' And the Master of the sentences doth describe a Sacrament no otherwise: '*A Sacrament*' (saith he) '*is an invisible grace, and hath a visible form; and by this invisible grace I mean*' (saith he) '*remission of sins.*' Finally S. Thomas denieth that any man hath authority to institute a Sacrament. Now if you agree unto this definition of a Sacrament, it is an easy thing to judge of the number of those Sacraments which have the manifest Word of GOD, and be institute of CHRIST, to signify unto us the remission of our sins.

God's Word and promise going with an outward ceremony maketh a Sacrament.

A definition of a Sacrament.

No man hath power to make any Sacrament.

"S. Augustine saith that there be but two such Sacraments, in the 118th epistle to Januarius. His words be these: '*First I would have thee to understand the sum and effect of this disputation, which is this: That our LORD JESUS CHRIST (as He Him-*

Aug. ad Januarius, ep. 118.

CHRIST'S
Church
charged
with but few
and easy
Sacraments.

self saith in the Gospel) hath laden us but with a light and easy yoke or burden. Wherefore He hath knit together THE FELLOWSHIP OF HIS NEW PEOPLE WITH SACRAMENTS, VERY FEW IN NUMBER, VERY EASY TO BE KEPT, AND VERY EXCELLENT IN SIGNIFICATION—WHICH BE BAPTISM AND THE SUPPER OF THE LORD, and such other, if there be any more commanded in the Holy Scripture, those except which were burdens for the servitude of the people in the old law, for the hardness of their hearts, &c.’ And again, in the third book of the Learning of the Christian Man, he saith : ‘*The Scripture hath taught us but few signs, as be the Sacrament of Baptism and the solemn celebration and remembrance of the Body and Blood of the LORD, &c.’*”

Aug. de
doctr.
Christ. lib. 3.

Stokesly replied against Alesius, and said : “where you allege that all the Sacraments which are in the Church instituted by CHRIST Himself, have either some manifest ground in the Scriptures, or ought to show forth some signification of remission of sins, it is false and not to be allowed.”

Fox, Bishop of Hereford, then arose and spoke in favour of an appeal to God’s Word rather than to the schoolmen :—“Through whose oration Alesius being encouraged, proceeded further, to urge the Bishop [of London] with this argument.

“ The Argument in Form.

Sacraments
be seals cer-
tifying us of
God’s good
will.

“Ba. Sacraments be seals ascertaining us of God’s good Will. ro. Without the Word there is no certainty of God’s good Will.

co. Ergo. Without the Word there be no Sacraments.

The word is
the ground
of faith.
Rom. x.

“The first part of this reason is *S. Paul’s* own saying, the fourth to the Romans, where he saith : ‘that circumcision is a token and a seal of the righteousness of Faith.’ Ergo : it requireth Faith to certify man’s heart of the Will of God. But the Word of God is the foundation of Faith, as *S. Paul* witnesseth. ‘*Faith cometh by hearing, and hearing cometh by the Word of God.*’ For the mind must be taught and instructed to the Will of God by the Word, like as the eye is taught and instructed by the outward ceremony. And so *S. Paul* by that saying confuteth this opinion, that the Sacraments should make men righteous and just before God, for the very outward work without faith of them that receive them.

Ex opere
operato.

“ And after this manner doth S. Paul speak unto the Ephesians, that CHRIST doth sanctify His Church THROUGH the bath of Water in the Word of Life. And forasmuch as he joineth the word unto the ceremony, and declareth the virtue and power of the Word of GOD, that it bringeth WITH itself, he doth manifestly teach that WORD OF GOD IS A PRINCIPAL THING AND EVEN AS IT WERE THE VERY SUBSTANCE AND BODY OF THE SACRAMENT, and the outward ceremony to be in very deed nothing else but a token of that lively inflammation *which we receive THROUGH FAITH IN THE WORD AND PROMISE.* S. Paul also in ministering the Sacrament of the LORD’S Supper doth manifestly add the Words of CHRIST. *He took bread, saith he, and when He had given thanks, He brake it, and said, Take ye this and eat ye this, for it is My Body.* Item. ‘*Do ye this in My remembrance.*’ Besides this he teacheth evidently that only CHRIST, and none but He had power to institute a Sacrament; and that neither the Apostles nor the Church hath any authority to alter or to add any thing unto His ordinance, whereas he saith, ‘*For I have received of the LORD that which I delivered unto you, &c.*’ To what purpose should he go about to move the people to believe him, and to win their hearts with this protestation, if it had been lawful for him to have made any Sacraments, or to have altered the form and manner of ministering the Sacrament, as some men both wickedly and shamefully do affirm, that the Apostles did alter the form of Baptism?”¹

Ephes. v.

Sacraments only to be gathered out of the Word of God.

The institution of CHRIST ought not to be altered.
1 Cor. xi.

Such were the proceedings of the Upper House of Convocation in 1536, as recorded by Fox, himself a Puritan.² The whole dispute between the Bishops arose from Cranmer and those Prelates who were favourable to the Reformation contending for such a definition of a Sacrament as would exclude *all signs of holy things* from the dignity of “Sacraments of the Gospel,” except Baptism and the LORD’S Supper. They defined a Sacrament to be a ceremony, instituted of CHRIST in the Gospel, to signify a special or a singular virtue of the Gospel and of Godliness, as S. Paul nameth *remission of sins to be.* They also maintained that this virtue and power was *derived from the Word and Promise of God being added to the ceremony*, and was brought

The differentia of a Sacrament of the Gospel.

¹ Fox’s Acts and Monuments, vol. ii. pp. 424—426. Burnet gives an abridged account, vol. i. pp. 214, 215.

² Neal’s Puritans, vol. i. p. 124.

with it and made *certain by it*; and that it is *conferred by God* at the *time of the administration* of the Sacrament and *by means* of it. This they proved by a quotation from St. Augustin: "A Sacrament is a thing *wherein* the power of God *doth*¹ work secretly Salvation." And as the Sacraments are the means by which God works invisibly in us, so *faith* in the Word and Promise joined to the ceremony and certifying a man's heart of God's good will towards *him* individually, is the *means whereby adults receive* the invisible grace—remission of sins. The debates of this Convocation resulted in the compilation of the Articles of 1536, in which the points above insisted on *against the Papists*² are most clearly and distinctly laid down under the Articles of "the Sacrament of Baptism," and "the Sacrament of the Altar." I am not however aware that our Reformers compiled any *distinct* Article on the Sacraments *generally* until the year 1538, when the English and German Divines drew up Thirteen Articles on the basis of the Augsburg Confession. This Article with its original, and those published by the authority of the Church until 1571, I shall place before the reader in parallel columns that he may satisfy himself what the teaching of the Church has really been at the different periods of her History, and whether she has expressed herself in more general and ambiguous or in more precise and particular terms than had previously been done.

¹ It is now contended that the Sacrament of Baptism, ordained of CHRIST, *does not convey* grace, instrumentally, to *every* Infant; but is a sign of grace *already* bestowed upon only a *part* of those babes who conceive it. It is therefore worth noticing that the ancient learned fathers, and after them our own Church, speak of the Sacraments as signs, seals, and pledges, of the grace which God *doth* work by them, as His instruments, at the *time of their being received*. The verb "operatur" is in the *present* tense, and cannot, without a violation of the rules of grammar, be rendered "hath wrought." Again, if the Sacraments be signs of grace bestowed *before* their reception, and this grace is *not* bestowed on *all* persons, it is clear that they cannot be *effectual* signs, for what they signify has been effected *before* they are used, and so it *cannot* be effected *by them*; neither are they *sure* witnesses of grace received; for it is contended that *some* persons have *not* had this grace given to them. According to the new theory, therefore, they are occasionally *false* witnesses and always *ineffectual* signs, for they never can effect what they are said to signify.

² Either from ignorance or malicious wickedness our present neologians are constantly *misrepresenting* the doctrine of one Baptism for conveying remission of sins as a Popish error; whereas Fox declares that Stokesly, the leader of the *Papists*, pronounced it *false* that Sacraments ought to show forth some signification of remission of sins.

THE CONFESSION OF AUGSBURG, 1530.

[*Articulus*] XIII. *De Usu Sacramentorum.*

De usu sacramentorum docent, quod sacramenta instituta sint, non modo ut sint notæ professionis inter homines, sed magis ut sint signa et testimonia voluntatis Dei erga nos ad excitandam et confirmandam fidem in his qui utuntur proposita. Itaque utendum est sacramentis, ita ut *fides* accedat, *quæ credat promissionibus, quæ per sacramenta* exhibentur et ostenduntur.

Damnant igitur illos qui docent, quod sacramenta ex opere operato justificent, nec docent fidem requiri in usu sacramentorum, quæ credat remitti peccata.

N.B.—The reader will not forget Alesius' Definition given in the Convocation of 1536.

ART. 9, DE SACRAMENTORUM USU, 1538.

Docemus quod sacramenta quæ *per verbum Dei* instituta sunt non tantum sint notæ professionis inter Christianos sed magis CERTA quædam testimonia et EFFICACIA signa GRATIÆ et BONÆ voluntatis Dei erga nos, PER QUÆ DEUS INVISIBILITER OPERATUR IN NOBIS ET SUAM GRATIAM IN NOS INVISIBILITER DIFFUNDIT, *siquidem ea rite suscepimus*, quod quæ per ea excitatur et confirmatur fides in his qui eis utuntur. Porro docemus quod ita utendum sit sacramentis, ut IN ADULTIS præter veram contritionem, necessario etiam *debeat accedere fides quæ credat præsentibus promissionibus, quæ per sacramenta* ostenduntur exhibentur et præstantur. Neque enim in illis verum est, quod quidam dicunt, sacramenta conferre gratiam *ex opere operato* sine bono motu utentis, nam *in ratione utentibus* necessum est, ut *fides* etiam utentis accedat, *per quam credat illis promissionibus, et accipiat res promissas quæ per sacramenta conferantur.* De INFANTIBUS vero cum tenerarium sit eos a misericordia Dei excludere, præsertim cum Christus in Evangelio dicat, "Sinite parvulos ad me venire, talium est enim regnum cælorum.?" et alibi "Nisi quis renatus fuerit ex aquâ et Spiritu Sancto non potest intrare in regnum cælorum;" cumque perpetua ecclesiæ Catholicæ consuetudine, jam inde ab ipsis Apostolorum temporibus, receptum sit infantibus debere baptizari *in remissionem peccatorum et salutem, dicimus quod Spiritus Sanctus efficax sit in illis et eos in Baptismo mundet*, quemadmodum supra in Article de Baptismo dictum est.

fantas debere baptizari in remissionem peccatorum et salutem, dicimus quod Spiritus Sanctus efficax sit in illis et eos in Baptismo mundet, quemadmodum supra in Article de Baptismo dictum est.

CONFESSION OF AUGSBURG, 1540.

XIII.

De usu sacramentorum docent sacramenta instituta esse non modo ut sint notæ professionis inter homines, sed multo magis, ut sint signa et testimonia voluntatis Dei erga nos, proposita ad excitandam et confirmandam fidem in his qui utuntur eis.

Itaque utendum est sacramentis ita ut accedat fides promissionibus, quæ per sacramenta exhibentur et ostenduntur. *Hac fide accipimus promissam gratiam, quam sacramenta significant et Spiritum Sanctum.*

Damnant igitur Pharisæicam opinionem quæ obruit doctrinam de fide, nec docet fidem in usu sacramentorum requiri, quæ credat propter Christum nobis gratiam dari. Sed fingit homines justos esse propter usum sacramentorum ex opere operato et quidem sine bono motu utentium.

CATECHISM OF 1552.

Written by Bishop Poinet for all schoolmasters to teach the unskilful and children, set forth by the King's Majesty's authority, and prefixed to the Articles of the same year.

Master. Tell me what thou callest Sacraments?

They are CERTAIN *customable* reverent doings and ceremonies¹ ordained by CHRIST; that by THEM *He might put us in remembrance of His benefits*, and we might declare our profession *that we be of the number of them which ARE partakers* of the same benefits and which fasten all their affiance in Him; that we are not ashamed of the name of CHRIST or to be termed CHRIST's scholars.

¹ "Ceremonies" and visible signs are equivalent.

Dic mihi quid tu vocas sacramenta?

Sunt certæ solennes actiones et ceremoniæ a Christo institutæ, ut PER EAS beneficiorum suorum erga nos admoneret et nos vicissim professionem ederemus, quod ex illorum sinu numero, qui talium beneficiorum sunt participes, et qui in illo fiduciam omnem collocant, quodque nos non pudet nominis Christiani aut appellationis Discipulorum CHRISTI.

ARTICLES OF 1552, PUBLISHED BY THE KING'S MAJESTY.

26. ¶ Of the Sacraments.

Our LORD JESUS CHRIST hath knit together a company

26. De Sacramentis.

Dominus noster JESUS CHRISTUS Sacramentis numero



26. ¶ *Of the Sacraments.*

Our LORD JESUS CHRIST hath knit together a company of new people with Sacraments most few in number, most easy to be kept, most excellent in signification, as is Baptism and the Lord's Supper.¹

The Sacraments were not ordained of CHRIST to be gazed upon or to be carried about; but that we should rightly use them. And in such only as worthily receive the same they have a wholesome effect and operation, and yet not that of the work wrought, as some man speaks. Which word as it is strange and unknown to Holy Scripture; so it engendereth no Godly, but a very superstitious sense. But they that receive the Sacraments unworthily, purchase to themselves damnation, as S. Paul saith.

Sacraments ordained by the Word of God be not only badges and tokens of Christian men's profession; but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us and doth not only quicken but also strengthen and confirm our faith in Him.

¹ This is borrowed from S. Augustin, see above, p. 38, it is omitted in 1562, as also were the words between "idque" and "superstitiosum" in the next paragraph.

26. *De Sacramentis.*

Dominus noster JESUS CHRISTUS Sacramentis numero paucissimis, observatu facillimis, significatione prestantissimis, societatem novi populi colligavit, sicuti est Baptismus et Cena Domini.

Sacramenta non instituta sunt a Christo ut spectarentur aut circumferrentur, sed ut rite illis uteremur; et in his duntaxat qui digne percipiunt, salutarem habent effectum, idque non ex opere (ut quidam loquuntur) operato, quæ ut peregrina est, et sacris literis ignota, sic parit sensum minime pium sed admodum superstitiosum: qui vero indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

Sacramenta per *Verbum Dei*¹ instituta, non tantum sunt notæ professionis Christianorum, sed CERTA quædam potius testimonia et EFFICACIA signa GRATIÆ atque BONÆ in nos voluntatis Dei, PER QUÆ invisibiliter ipse in nobis operatur, nostramque fidem in se non solum excitat, verum etiam confirmat.

¹ This paragraph was copied from the Articles of 1538.

HOMILY OF COMMON PRAYER AND SACRAMENTS, WRITTEN IN OR BEFORE 1562.

"In the due use of the Sacraments"—"He [God] embraceth us and offereth Himself to be embraced of us." p. 321.

THE COMMON DESCRIPTION OF A SACRAMENT.

"In the second book against the adversary of the Law and the Prophets, he (S. Augustin) calleth Sacraments holy signs. And writing to Bonifacius of the Baptism of Infants he saith, 'If Sacraments had not a certain similitude of those things whereof they be Sacraments, they should be no Sacraments at all. And of this similitude they do for the most part receive the names of the selfsame things they signify. By these words of S. Augustin it appeareth, that he alloweth the common description of a Sacrament, which is, that it is a visible sign of an invisible grace; that is to say, that setteth out to the eyes and outward senses the inward working of God's free mercy, and doth, as it were, seal in our hearts the promises of God.'" p. 322.

THE EXACT SIGNIFICATION OF A SACRAMENT.

"And as for the number of them, if they should be considered according to the exact signification of a Sacrament, namely, for the visible signs expressly commanded in the New Testament, whereunto is annexed the promise of the free forgiveness of our sins, and of our holiness and joining in CHRIST, there be but two; namely, Baptism and the Supper of the LORD." p. 324.

ARTICLES OF 1562—1571.

De Sacramentis.

Sacramenta a Christo instituta, non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia, et efficacia signa gratiæ, atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nos operatur, nostramque fidem in se non solum excitat verumetiam confirmat.

Duo a Christo Domino nostro in evangelio instituta sunt Sacramenta, scilicet, Baptismus et cæna Domini.

Quinque illa vulgo nominata sacramenta; scilicet confirmatio, penitentia, ordo, matrimonium, et extrema unctio, pro sacramentis evangelicis habenda non sunt ut cum veteribus

Of the Sacraments.

Sacraments ordained of CHRIST, be not only badges or tokens of Christian men's profession; but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in Him.

There are two Sacraments ordained of CHRIST our LORD in the Gospel, that is to say, Baptism and the Supper of the LORD.

Sacramenta, scilicet, Baptismus et cena Domini.

Quinque illa vulgo nominata sacramenta; scilicet confirmatio, penitentia, ordo, matrimonium, et extrema unctio, pro sacramentis evangelicis habenda non sunt, ut quæ, partim a prava Apostolorum imitatione proflexerunt, partim vitæ status sunt in scripturis quidem probati; sed sacramentorum eandem cum baptismo et cena Domini rationem non habentes,¹ ut quæ signum aliquod visibile, seu ceremoniam a Deo institutum,² non habeant.

Sacramenta non in hoc instituta sunt a Christo ut spectarentur, aut circumferrentur, sed ut rite illis uteremur,³ et in his duntaxat qui digne percipiunt salutarem habent effectum: qui vero indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.⁴

¹ " Quomodo nec Penitentia," was here inserted in 1562.

² Institutam, 1562.

³ Uterentur, Archbishop Parker's Copy, signed by Convocation in 1562.

⁴ Bishop Jewel's text and punctuation has been adopted.

There are two Sacraments ordained of CHRIST our LORD in the Gospel, that is to say, Baptism and the Supper of the LORD.

Those five, commonly called Sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism and the LORD's Supper,¹ for that they have not any visible sign or ceremony ordained of GOD.

The Sacraments were not ordained of CHRIST to be gazed upon, or to be carried about; but that we should duly use them. And in such only, as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as S. Paul saith.

¹ " In which sort neither is Penance, for that it hath," was here inserted in 1562.

The foregoing are the principal definitions of the Sacraments of the Gospel which have been published by the authority of the Church of England before the year 1571. Upon instituting a comparison between the several editions of the present Twenty-fifth Article, the reader will not fail to observe the remarkable similarity which exists between the definition of the Sacraments in the Augsburg Confession and in the English Articles of 1538, 1552, and 1562. He will notice that our present Twenty-fifth Article is derived, through the Ninth Article of 1538, from the Augsburg Confession, and that in compliance with the advice of Melancthon some important words were *added* to it to prevent any doubts as to the efficacy of the Sacraments, and to guard against the Anabaptistical and Socinian heresy, which reduced the Sacraments to mere cold ceremonies and fruitless signs. The *addition* of the words "*sure*," "*effectual*," and "*of grace*," is of great importance, and at once refutes the charge which has been brought against the Church of designed ambiguity respecting the doctrine of the Sacraments, and shows how jealous she has been of the honour and dignity of Baptism and the Lord's Supper.

Remarks on the several editions of the Article xxv.

The definition of the two Sacraments derived from the Augsburg Confession, but rendered much more precise.

2ndly. Be it observed, that in the Articles of 1538, that which Mr. Gorham takes upon himself to say "we are not at liberty to sever," the *Church*, having authority in controversies of Faith, has taken the liberty to distinguish, viz., the cases of Adult and Infant Baptism. And if it be asked, why this distinction was not retained in the Articles of 1552 and 1562? I answer, because *before their publication*, every thing relating to the *right administration* of Infant Baptism was, *in these years respectively*, definitively laid down in the *office* for the public administration of Infant Baptism in the Book of Common Prayer; and as regards Adult Baptism, it was not practised in the English Church. But of this, more hereafter.

Why the distinction made in 1538 between the cases of Adult and Infant Baptism was not continued in 1552.

3rdly. The order of the paragraphs in 1552 and 1562 is varied. In 1552 the Article commenced with a quotation from S. Augustine (which it is worthy of observation, was made use of by Alesius in the Convocation of 1536) and first settled the *number* of the Sacraments. Then followed the condemnation of some evil and superstitious practices of the Popish Church which are at variance with CHRIST's institution, and a declaration of the *effect and operation* of the Sacraments *both* in the

Why the order of the paragraphs was altered.

case of those who *receive them worthily* and of those who *receive them unworthily*, accompanied with a *caution* against adopting the views of the Church of Rome as to the *mode* of the operation of the Sacrament. The Article then concluded with the definition of the Sacraments with which the Twenty-fifth now commences. From the circumstance of the worthy reception being named in 1552, before the definition, in which the Sacraments are called "*effectual signs*," Mr. Gorham fancies he derives some support for his miserable doctrine that the Sacraments have no invisible grace *invariably* annexed to them. We grant that their *effect and operation* is mentioned in the same sentence and in immediate connection with the word "*worthily*;" but we deny we are taught that their virtue, power, and effect is derived from, or debarred by the worthiness or unworthiness of man. No; the Sacraments are expressly asserted in the Twenty-sixth Article, to be "*effectual because of CHRIST's institution and promise*," although they be ministered by or to evil men."¹ On the *worthy* recipient they have a *wholesome* effect and operation; on the *unworthy* they bring the *displeasure and judgments* of GOD, so that in *all cases* the Sacraments operate and take *some* effect. Without having recourse to any of Mr. Gorham's fanciful solutions, we can discover the reasons of Cranmer's adopting the arrangements he did in 1552, and of its alteration in 1562. Having declared what the Sacraments are *not*, and the method by which the spiritual grace annexed to them is *not* conveyed, Cranmer found himself prepared to state positively and distinctly what they *are*, and to describe the *method by which* the grace annexed to them actually *is* conveyed by GOD and received by man. But in 1562 Archbishop Parker and the Convocation placed the definition at the *head* of the Articles; thus *following the order observed in the Augsburg Confession and in the Articles of 1538*, and beginning, as was most natural, with a general description of the two Sacraments.

¹ "True it is that the Sacrament dependeth not neither of the minister nor of the receiver nor of any other; for *though they be all the children of sin*, YET IS BAPTISM THE SACRAMENT OF REMISSION OF SINS." S. Augustine saith: "*Securum me fecit Magister meus, de quo Spiritus ejus dicit, Hic est qui baptizat.*" "CHRIST my Master hath assured me, of Whom His own SPIRIT saith, 'This is He that baptizeth.'" Jewel, portion iii. p. 461. Defence of the Apology, chap. xi. division 3.

4thly. In 1562 we observe a paragraph is inserted *between* the first and second paragraphs of the Twenty-sixth Article of 1552, treating of the five Ordinances of Confirmation, Penance, Orders, Matrimony, and Extreme Unction, and declaring that "they are not to be counted for Sacraments of the Gospel, because they have *not like nature* of Sacraments with Baptism or the Lord's Supper." "In which sort neither is penance, for that it hath not any visible sign or ceremony ordained of God." The words, "in which sort neither is penance," were struck out in the Articles of 1571, and possibly by Archbishop Parker himself; for the words in his copy of 1562, are underlined with his red lead pencil, as if for erasure. Some persons may be curious to know why they were inserted at all. I submit the following as the reason:—In the Articles of 1536 the four Romish Sacraments of matrimony, confirmation, orders, and extreme unction were omitted,¹ being considered of inferior dignity and necessity to Baptism and the Sacrament of the Altar, but the Sacrament of Penance² was retained and placed *between* these two. In 1562 however our Church entertained different sentiments respecting penance, and named the particular grounds of its rejection from a place among "the Sacraments of the Gospel."

Reasons assigned for withholding the title of true Sacraments from five ordinances to which the Papists gave the dignity.

Lastly. We may notice that the doctrine of the "*Opus operatum*," which was treated of in the Articles of 1536 and 1552, is not mentioned in the Article of 1562. If any *weight* is to be given to *Mr. Turner's argument*³ *against the Book of Common*

Why the *Opus operatum* was not specially named in 1562.

¹ For the reasons, see Cranmer's works, vol. i. Jenkyn's pref. p. xv.

² The Sacrament of Penance is called the Sacrament of *absolution* or the *authority of the keys*, whereby we be absolved from such sins as we be fallen into after our baptism, and is numbered with Baptism and the Lord's Supper as a Sacrament in Justus Jonas, or what is commonly known by the name of Archbishop Cranmer's Catechism, p. 283. It is called *absolution* in the Homily of Common Prayer and Sacraments, p. 324.

³ In the *second* edition of "the Gorham Case," published by Painter, at p. 30, Mr. Turner is reported to have said: "In the Forty-two Articles which existed in 1552, the Book of Common Prayer was designated as in no wise repugnant to wholesome doctrine; while it is remarkable that in the Articles of 1562, *all reference to it was omitted*, and only the Book of Ordination alluded to. These Articles however were made part of the law of the land," (and so are the Book of Common Prayer and Rubric). "Did not that amount to a declaration on the part of the Legislature, that the Book of Common Prayer was *not a book of doctrine*, but of devotion, ordination, and administration?" *When and where* has the Legislature so declared its judgment? The conclusion from Mr. Turner's premises is

Prayer, containing a code of doctrine in consequence of *no reference being made to it in the Articles of 1562*, the omission in our present Articles of the clause contained in the Articles of 1552 against the *opus operatum* must also *prove* that the Church in 1562 *withdrew her objections* to the *opus operatum*, and adopted the Romish views of the *method* by which God conveyed the grace of the Sacraments to all who received them rightly. It will hardly be pretended that, in the latter case, this is a necessary or the only consequence, and we must be excused for rejecting Mr. Turner's conclusion in the former case. At this time it is hardly possible to assign reasons for the omission of all the whole Articles and paragraphs and words contained in the Articles of 1552, on their revision in 1562; but, as regards the *opus operatum*, we can account for the condemnatory paragraph being withdrawn. The doctrine, which was somewhat better understood then than now-a-days, was *virtually* rejected in the *definition* of the Sacraments, placed in 1562 at the *head* of the Articles, and it was therefore considered *unnecessary* to add a *distinct* denial of it. For says Bishop Burnet, "In all the diversity there is no real difference, for the *virtue* of the Sacraments being put in the *worthy* receiving excludes the doctrine of the *opus operatum* as formally as if it had expressly been condemned; and the naming of the two Sacraments instituted by CHRIST is upon the matter the rejecting of all the rest."¹

rather this, that the opposition to the Prayer Book which proceeded from the *Clergy* in Edward VI.'s reign had so far ceased, and the *diversity of opinion* had so far died away as to render it *unnecessary* to repeat in the Articles and require the *Clergy* to subscribe, what had been already said in the preface to the Prayer Book and the Acts of Parliament. But as regards the ordinal, we know it was considered by the Papists inefficient and schismatical, and by the ultra-Reformers superstitious, and it was therefore most important to require from the Clergy an acknowledgment that the *orders given by it* were *right, orderly, lawful, and valid*. See the Thirty-sixth Article itself, and Burnet's Record, part ii. book ii. p. 255, item 15. Ibid, p. 264, article 29, and Hooper's Works, by Parker Society, p. 479. Even so lately as 1604, it was thought necessary to make a *Canon* against the impugnors of the ordinal. The unlearned reader should be informed that *seven whole* Articles contained in the Book of 1552 were omitted in 1562, *not* because they were *untrue*, but because it was considered *unnecessary* then to retain them. A paragraph *against* the *bodily* presence in the Lord's Supper is also omitted, but surely this does not *prove* that the Church in 1562 acknowledged this doctrine to be *true*.

¹ Burnet's Exposition of the Twenty-fifth Article, p. 314.

DIVISION II.

HAVING collected together and commented upon the principal definitions of the Sacraments which have been published by authority, we will now endeavour to ascertain what are *the essentials* of a Sacrament in the judgment of the English Church.

It appears then, that in the *first* place, there must be *a visible sign* or element; *secondly*, this sign must be *ordained of God*, or expressly commanded in the New Testament; and *thirdly*, the *express words of CHRIST must be joined to it*, which words *annex to it a promise of grace*. This third essential we gather from these words of the Homily: "Whereunto (i.e. unto which signs) is annexed the promise of free forgiveness of our sin and of our holiness and joining in CHRIST." And from the following extract from the Twenty-fifth Article: "Sacraments ORDAINED OF CHRIST—rather be certain *sure* witnesses and *effectual* signs of *grace* and God's good-will towards us, by which (signs) HE DOOTH work (not *hath worked* by prevenient grace) invisibly in us." And if we are in any doubt whence the Sacraments derive their power, efficacy, and virtue, we find it resolved in the Twenty-sixth Article, which declares the Sacraments to be "*effectual, because of CHRIST's institution and promise*,"—"propter institutionem CHRISTI et promissionem efficacia sunt."

What are the properties which meeting together in the two Sacraments of the gospel distinguish them from all other emblematical actions.

By all these marks Baptism and the LORD'S Supper, which, by way of eminence, are called "Sacraments of the Gospel," are distinguished from all other emblematical ceremonies to which the name of Sacraments, in its *general* acceptation, is given in the writings of the Fathers. If we could take away either one of these marks, Baptism and the LORD'S Supper would be *no* Sacraments. They would be degraded to a level with the five Ordinances to which our Church *refuses* the name and honour of Sacraments in the proper and exact signification of the words. These marks are, in short, the *differentia* of the Sacraments of the Gospel, and they are all insisted on by Bishop Ridley in his disputation at Oxford, in April, 1555.

Watson. I ask then whether the Eucharist be a Sacrament?

Ridley. The Eucharist, taken for a *sign or symbol* [of and not for CHRIST'S natural body and blood] is a Sacrament.

Watson. Is it instituted of God?

Ridley. It is instituted of God.

Watson. Where?

Ridley. In the Supper.

Watson. With what words is it made a Sacrament?

Ridley. By the WORDS and DEEDS which CHRIST said and did and commanded us to say and do the same.

Watson. It is a thing commonly received of all that the Sacraments of the new law give grace to them that worthily receive.

Ridley. TRUE it is, that grace is given BY the Sacrament, but as BY an instrument. The INWARD VIRTUE and CHRIST give the grace THROUGH the Sacraments.¹

A little below, Ridley again affirms Watson's proposition to be true, that every Sacrament hath a promise of grace annexed unto it instrumentally.

Archbishop CRANMER also writes as follows: "These elements of water, bread and wine, joined to God's Word, do after a Sacramental manner put CHRIST into our eyes, mouths, hands, and all our senses."²

Bishop JEWEL too in his controversy with Dr. Harding, a Papist, brings forward the same three marks to vindicate his rejection of a pretended Sacrament. "The objection," says he, "of washing of feet is common, and hath been often answered. S. Bernard calleth it 'a Sacrament,' I grant. But S. Bernard is a doctor but of late years; and therefore his authority herein must weigh the lighter, a remark worthy the consideration of our new masters and their disciples. Neither doth he so call it according to the nature and common definition of a Sacrament. For neither was there any certain element, namely, (i.e. by name) chosen, nor any special words appointed to make it a Sacrament, nor any promise of grace thereto annexed—only he calleth it a Sacrament by a general kind of taking; and in that meaning S. Hilary saith 'the Sacrament of Prayer,' 'the Sacrament of Fasting,' 'the Sacrament of Fulness,' 'the Sacrament of Thirst,' 'the Sacrament of Weeping.' And S. Bernard in another place in like sort saith, 'the Sacrament of a Painted Cross;' and in this place he saith that the washing of

What is a
Sacrament
properly so
called?

¹ Ridley, p. 239.

² Cranmer, vol. ii. p. 302.

feet betokeneth the washing and purging of venial sins, which signification he calleth a Sacrament.”¹

It is clear, then, that the word Sacrament is used in *more than one sense*, and so much depends upon a right understanding of *THE exact sense in which it is received by the Church of England*, that I shall be excused for giving another extract from the writings of Bishop Jewel, especially as he there delivers the *judgment of the Church*. “A Sacrament, in the manner of speaking which the Church useth, and in the writings of the Holy Scripture and of ancient fathers, sometimes signifieth PROPERLY even such Sacrament which CHRIST hath ordained in the New Testament, for which HE hath chosen some certain element and spoken special words to make it (the element) a Sacrament, and HATH ANNEXED THERETO (to the element) THE PROMISE OF GRACE; sometimes it is used in a *general* kind of taking, and so every mystery set down to teach the people, and many things that indeed and by special property be no Sacraments, may nevertheless pass under the general name of a sacrament.”² Now it must be apparent to any person who is acquainted with the writings of Messrs. Gorham and Goode, that they use the word *sacrament* in the “general kind of taking,” NOT “in the manner of speaking which the Church useth,” for they deny a part of the DIFFERENTIA of the true sacraments, and stigmatize the annexation of the promise of grace to the elements as a Popish figment; thus overthrowing the nature of a “Sacrament of the Gospel,” as it is uniformly defined by the Church. Amidst this turmoil of opinion it will be no little satisfaction to the faithful Churchman to know that his Spiritual Mother is not singular in her doctrine on the Sacraments, but is supported by the principal foreign Reformed Churches. Let me invite the reader’s attention to the description of the sacraments given in the HELVETIC CONFESSION.

Sunt autem sacramenta, symbola mystica, vel ritus sancti, aut sacræ actiones a Deo ipso institutæ, CONSTANTES VERBO SUO SIGNIS ET REBUS SIGNIFICATIS, quibus in Ecclesia summa sua beneficia homini exhibita, retinet in memoria, et subinde renovat, quibus item promissiones suas obsignat, et quæ ipse nobis interius præstat, exterius repræsentat veluti ac oculis contemplanda sub-jicit, adeoque fidem nostram, Spiritu Dei in cordibus nostris ope-

A Sacrament in the proper signification of the word.

A.D. 1536.
HELVETIC
CONFESSION.

¹ Jewel, portion i. p. 225.

Ibid. ii. 1102.

rante, roborat et auget; quibus denique nos ab omnibus aliis populis et religionibus separat, sibi que soli consecrat et obligat, et quid a nobis requirat, significat." "*Præterea habent symbola PROMISSIONES ADJUNCTAS, quæ requirunt fidem.*"¹

A.D. 1551.
SAXON
CONFES-
SION.

The description given in the SAXON CONFESSION is as follows: Discernunt ecclesiam a cæteris gentibus et *ritus quidam divinitus instituti* qui nominantur *usitate* sacramenta; ut Baptismus et cœna Domini: quæ tamen *non sunt tantum* signa professionis sed *multo magis* (ut vetustas dixit) *signa gratiæ*, id est, *sunt CEREMONIÆ ADDITÆ PROMISSIONI EVANGELII DE GRATIA* id est *de gratuita remissione peccatorum, et de reconciliatione, et de toto beneficio redemptionis*, quæ *ITA* instituta, *ut SINGULI eis utantur*, quia sunt *pignora et testimonia* quæ ostendunt *ad SINGULOS pertinere beneficia in Evangelio promissa. Nam vox evangelii generalis est.* Hanc testatur hic usus pertinere ad singulos qui sacramentis utuntur."²

A.D. 1561.
BELGIC
CONFES-
SION.

Lastly, the *Belgic Confession* describes the sacraments in few words thus: "Sunt enim sacramenta *signa*, ac symbola visibilia *rerum internarum et invisibilium*, per quæ *ceu per media Deus ipse virtute Spiritus Sancti in nobis agit.* Itaque signa illa *minime vana sunt aut vacua: nec ad nos decipiendos aut frustrandos instituta.* Ipsorum enim veritas est ipse JESUS CHRISTUS, sine quo nullius essent prorsus momenti."³

To the above I will only add the description of sacraments, *precisely and strictly so called*, and owned to be *truly such* by the Church, which was given by LUTHER and quoted with approbation by Bishop JEWEL: "But ye say (i.e. Harding the Papist) *Luther* and the *Germans* admit *three* sacraments; Baptism, the LORD's Supper, and Penance; and *Philip Melancthon* afterwards found out the fourth. Oh, M. Harding, what is it that thus inflameth your tongue *to speak untruth?* If it had pleased you to have seen it, *Luther* and *Melancthon* plainly expressed their own meaning, and utterly removed all manner of occasion of such cavils. Luther writeth thus; *Proprie* ea visum est vocare *sacramenta, quæ annexis signis promissa sunt; cetera, quia signis alligata non sunt, nuda promissa sunt.* Quo fit ut, si *rigide* loqui velimus, tantum *duo* sint in *ecclesia Dei* sacramenta, baptismus et panis; *cum in his solis et INSTITUTUM DIVINITUS SIGNUM*

LUTHER'S
Definition
in Captiv.
Babylon.

¹ Sylloge Confessionum, p. 75.

² Ibid. p. 277.

³ Ibid. p. 348.

ET PROMISSIONEM REMISSIONIS PECCATORUM VIDEAMUS. In proper speech, those we call sacraments which are promised with signs annexed. The rest, that have no signs, are bare promises. Wherefore speaking hereof precisely and strictly, there are only two Sacraments in the Church of God, baptism and the bread; forasmuch as in these only we find BOTH THE SIGN ORDAINED BY GOD, AND ALSO THE PROMISE OF REMISSION OF SINS.”¹

Thus much, then, respecting the *distinguishing qualities of a Sacrament of the Gospel*. The Church of England, from 1536 to the present hour, has uniformly maintained the *three* marks above named to be *indispensably* necessary to the making of a Sacrament *properly* so called—such as Baptism and the LORD’S Supper. An attempt has, however, been made, and received countenance in quarters whence it might least have been expected, to induce the unlearned in ecclesiastical language to believe that the Church by sacraments means *no more than the outward forms or signs distinct from the hidden and Divine thing of the Sacrament*. Happily we have Bishop JEWEL’S oft repeated denial of this heresy. The Papist Harding, to serve his own purpose, broached this erroneous and *then* novel distinction, and as oft as he produced it he was met by the Bishop with a charge of *falsehood*. Harding’s words are these: “The word ‘sacrament’ is taken so as it is *distinct from that hidden and Divine thing of the Sacrament*; ² that is to say, *for the outward forms only*, which are the holy signs of CHRIST’S very Body present under them contained. Whereof we must gather that whensoever the fathers do call this most excellent *Sacrament* a figure or a sign (187), they would be understood to mean none otherwise *than of those outward forms* and *not* of CHRIST’S Body itself, which is there present, not typically or figuratively, but really and substantially.” Upon these words, Bishop Jewel

Neither the Church of England nor any old learned Father call the outward sign alone (which is but a part) THE Sacrament.

¹ The translation is Bishop Jewel’s.—Portion iii. p. 460.

² Mr. Gorham has said, that Bishop Jewel and others “have marked the *distinction* and the *separability* of the sacraments or signs,” [making the Sacrament of the Gospel no more than a bare sign] “from the grace or the thing signified, in precise and unmistakable language.” After such an assertion from a man who by profession has derived his knowledge from, and *pre-eminently* conforms to, the teaching of our greatest Reformers, and would dictate the doctrine of the Church of England to his Bishop and the Church at large, the reader will be somewhat surprised on reading the extracts I have made from Bishop Jewel’s writings.

made the following note : "The hundred and eighty-seventh *untruth*. For *none of the learned fathers ever called the OUTWARD FORM a SACRAMENT*. CHRIST's Body itself is a figure."¹ Again, under the Article of calling the Sacrament "LORD AND GOD," Harding wrote "This word 'sacrament' (as is declared before) is of the fathers taken two ways (239), either for the only outward forms of bread and wine, &c.;" and Bishop Jewel's note is "The two hundred and thirty-ninth *untruth*. For *the only outward forms were NEVER called THE SACRAMENT OF CHRIST's Body by any of all the ancient fathers*."² Once more, Harding at the commencement of the Twenty-sixth Article had said, "That the outward form of bread is *properly the Sacrament*." Whereupon Bishop Jewel puts the following note in the margin : "The two hundred and fifty-fifth *untruth*. For *the outward form was never by any old father called the Sacrament*." And in the *text* he makes these additional observations : "'The outward form of bread,' saith he, 'is the Sacrament.' But withal, he should have added, that this form and manner of speech is *only his own*, peculiar only to himself and certain his fellows of that side ; NEVER USED BY ANY of the old doctors and fathers of the Church, either Greek or Latin, or learned or unlearned, or Catholic or HERETIC, or one or other."³ So then, Messrs. Gorham and Goode have not the merit even of *originality*, but these good Protestants have, unconsciously perhaps, revived the *untruths* of Dr. Harding the *Papist*. The reader will now be able to get a little insight into the *measure* of the support which Messrs. Gorham and Goode derive for this heresy from the writings of Bishop Jewel.

The next point we shall do well to investigate is, *how* the elements of water, bread, and wine be made Sacraments? and *whence* they derive their power and efficacy? or in the words of Jewel, "*How is the sacrament formed? Of what parts is it made?*" Augustine saith; 'Accedat verbum ad elementum, et fit sacramentum.' 'Join the word of CHRIST's institution with the sensible creature and thereof is made a sacrament,' 'that is to say, another thing.'⁴ "Join the word to the creature of water, and thereof is made the sacrament of baptism: take away the word,

How is a
Sacrament
formed?

¹ Jewel, Portion ii. p. 592.

³ Ibid. ii. p. 796.

² Ibid. ii. p. 758.

⁴ Ibid. iii. p. 500.

then what is water other than water? THE WORD OF GOD AND THE CREATURE MAKE A SACRAMENT."¹

If it is asked *when* this union of the element with the word takes place, I answer, at CONSECRATION; when the elements cease to be common and become sanctified, spiritual, and heavenly, and ordained by GOD to regenerate the soul and to feed, refresh, and nourish it. CRANMER in his "Defence," &c. gives the following account of Consecration and its effects: "*Consecration is the separation of any thing from a profane and worldly use unto a spiritual and godly use.*"

WHEN does the union of the word and element take place?

CONSECRA-
TION de-
scribed.

And therefore, WHEN usual and common water is taken from other uses and put to the use of Baptism, IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST, THEN *it may rightly be called consecrated water*, that is to say, *water put to a holy use*. Even so when common bread and wine be taken and severed from other bread and wine, to the use of the Holy Communion, that portion of bread and wine, although it be of the same substance that the other is from the which it is severed, yet it is now called consecrated or holy bread and holy wine.

Not that the bread and wine have or can have any holiness in them, but that they be used to a holy work and represent holy and godly things. And therefore S. Dionyse calleth the bread holy bread and the cup a holy cup, *as soon as they be set upon the ALTAR* to the use of the Holy Communion.

Elements
holy by obla-
tion,

But *specially* they (the bread and wine) may be called *holy and consecrated*, WHEN THEY BE SEPARATED TO THAT HOLY USE BY CHRIST'S OWN WORDS, WHICH HE SPAKE FOR THAT PURPOSE, saying of the bread, *This is My body*; and of the wine, *This is My blood*.

specially so
by consecra-
tion.

So that commonly the authors, *before* those words be spoken, do take the bread and wine, but as *other common* bread and wine; but *after those words be pronounced over them*, then they take them for consecrated and holy bread and wine;² but no *corporal* presence is required.

Such is Cranmer's account of the signification of Consecration, which he said he would prove to be "according to the mind of the old authors;" it bears a remarkable resemblance to

¹ Jewel, Portion ii. p. 1100; also iii. p. 458.

² Cranmer, vol. ii. p. 413.

the description given of the same reverend ceremony in the *Helvetic Confession*.

Consecra-
tion des-
cribed by
the Helvetic
Confession.

“Sicut autem quondam sacramenta constabant *verbo signo et re significata*, ita nunc quoque eisdem veluti partibus absolvuntur. NAM VERBO DEI FIUNT, QUOD ANTEA NON FUERUNT, SACRAMENTA. *Consecrantur enim verbo, et sanctificata esse ostenduntur AB EO, qui instituit. Et sanctificare vel consecrare, est rem aliquam Deo sacrisque usibus dedicare, hoc est, a communi vel prophano usu segregare, et sacro usui destinare.* Sunt enim in sacramentis signa petita ex usu vulgari, res externæ et visibiles. In *baptismo* enim signum est elementum aquæ, ablutioque illa visibilis, quæ fit per ministrum. *Res autem significata est regeneratio vel ablutio a peccatis. In Cæna vero Domini, signum est panis et vinum, sumptus ex communi usu cibi et potus. Res autem significata, est ipsum traditum Domini corpus, et sanguis ejus effusus pro nobis, vel communio corporis et sanguinis Domini. Proinde, aqua, panis et vinum sua natura, et extra institutionem Divinum ac usum sanctum, duntaxat id sunt, quod esse dicuntur et experimur. Cæterum, SI ACCEDAT DOMINI VERBUM, cum invocatione Divini nominis, et renovatione primæ institutionis et sanctificationis, signa ista consecrantur, et SANCTIFICATA A CHRISTO ESSE OSTENDUNTUR.* Manet enim *semper* efficax in ecclesia Dei *prima* Christi institutio, et consecratio sacramentorum, adeo ut qui non aliter celebrent sacramenta, quam ipse Dominus ab initio instituit, *fruantur etiam nunc prima illa consecratione omnium præstantissima.* Et ideo recitantur in celebratione sacramentorum ipsa verba Christi. Et quoniam verbo Dei discimus, quod signa hæc in alium finem sint instituta a Domino, quam usurpentur vulgo, ideo docemus signa nunc in usu sacro, *usurpare rerum signatarum vocabula, nec appellari amplius aquam tantum, panem et vinum, sed etiam regenerationem vel lavacrum renovationis, item corpus et sanguinem Domini vel symbola aut sacramenta corporis et sanguinis Domini. Non quod symbola mutantur in res significatas, et desinant esse id quod sunt sua natura; alioqui enim sacramenta non essent, quæ re significata duntaxat constarent, signa non essent; sed ideo usurpant signa rerum nomina, quod rerum sacrarum sunt symbola mystica, et signa et res significatæ inter se sacramentaliter conjungantur, CONJUNGANTUR inquam, vel uniantur per significationem mysticam*

ET VOLUNTATEM VEL CONSILIUM EJUS, QUI SACRAMENTA INSTITUIT. *Non enim aqua, panis et vinum, signa vulgaria sed sacra. Et qui instituit aquam Baptismi, non ea voluntate consilioque instituit, ut fideles aqua duntaxat Baptismi perfundantur; et qui jussit in Cœna panem edere, et vinum bibere non hoc voluit, ut fideles panem et vinum tantum percipiant, sine mysterio, sicut domi suæ panem manducant, sed ut rebus quoque significatis spiritualiter communicent, et vere per fidem abluantur a peccatis, et Christo participent.*"¹

The importance and amount of sound Catholic doctrine contained in the foregoing extracts will be a sufficient apology for their length. The establishment, however, of the truth enunciated in them is of so much consequence, that I am induced to make a few brief extracts from the writings of Ridley, Latimer, and Jewel.

We have already seen that RIDLEY held *that a sacrament is made by the word and deed, which CHRIST said and did, and commanded us to do.* He also says, "these words, 'This is My body,' are the words of consecration of the sacrament of the body," and "that CHRIST's words spoken upon the cup were as mighty in work, and as effectual in signification, to all intents, constructions, and purposes (as our parliament men do speak), as they were, spoken upon the bread." And elsewhere he writes, "although for the change of the use, office, and dignity of the bread, the bread indeed sacramentally is changed into the body of CHRIST, *as the water in baptism is sacramentally changed into the fountain of regeneration,* and yet the material substance remaineth all one, as was before."² In his disputation he says, "I grant also there is no promise made to bread and wine (i. e. *common and unconsecrated*). But inasmuch as they are sanctified and made the sacrament of the body and blood of the LORD, they have a promise of grace annexed unto them, namely, of spiritual partaking of the body of CHRIST to be communicated and given, not to the bread and wine, but to them which worthily do receive the sacrament."³ Bishop LATIMER also says, "*We must find Him (CHRIST) BY BAPTISM. There we begin (NOT by a prevenient act of grace); we are washed with water, and then the words are added; for we are baptized in the*

RIDLEY on
Consecra-
tion.

¹ Sylloge Confessionum, pp. 77, 78. ² Ridley, pp. 18, 19, 12. ³ Page 240.

NAME of the FATHER, the SON, and the HOLY GHOST, WHEREBY the baptism receiveth HIS STRENGTH."¹ I will only add to the above authorities one passage from the works of Bishop JEWEL. Writing against Harding, he says, "First you say, 'The sacrament, by the judgment of Damascene, is called a figure *before the consecration*:' that is to say, *before the sacrament be a sacrament; for before consecration it is no sacrament.*"²

The Sacraments are formed by the Priest's consecration.

We have now seen *how* a sacrament is formed in the judgment of those learned divines by whom our articles were compiled and edited; and that their judgment is confirmed by the testimony of some foreign Churches. The word of CHRIST, which Himself declared to be "Spirit and Life," is no sooner united, according to our LORD's own institution, to the divinely appointed elements by the agency of His lawful priest than that which before was common, and bare no grace to the soul of man, is changed in use, office, dignity, and *quality*, but not in substance, and becomes a holy thing, sanctified by the HOLY GHOST and the instrumental cause of spiritual life, refreshment, nourishment, and strength. "The omnipotent power of the word, wherewith GOD made heaven and earth, the same omnipotent power of the same word He useth now in the consecration of the sacrament."³ It is His promised blessing, His setting them apart for that merciful purpose, that makes His creatures available for the support of either soul or body. The soul of the faithful Churchman is stayed on this belief. She looks upon the consecrated elements as signs truly, but as signs which by God's appointment *effect what they signify*, as the sign of the LORD her GOD, "the *faithful* GOD which keepeth covenant and mercy with them that love Him, and keep His commandments to a thousand generations."⁴ She regards them as pledges of God's love to her individually, and as an earnest and security for the fulfilment of His promises, and she becomes joyful in the LORD, ay, she rejoices in His salvation. Then lifting up her eyes from the sanctified creatures to Him out of whose fulness all their efficacy is derived, she sees her Saviour at the right hand of GOD, *offering to her by His sacraments* as by His holy hands the blessings He has promised but she is unworthy to ask, the

¹ Latimer, vol. ii. 127.

³ Jewel, portion iii. p. 498.

² Jewel, portion iii. 527.

⁴ Deut. vii. 9.

graces she needs, the Divine life she ardently craves and expects to *receive by* the extended hand of a lively unquestioning faith.

I feel a right understanding of this point, *how*, and *when*, and *by whom* a sacrament is formed, is of the last consequence, for the new school would have us believe that the elements were made sacraments, i. e., *holy* signs, with a promise of grace annexed to them instrumentally *by the worthy recipient*, and *not* by CHRIST, through the agency of His priest in and by the act of consecration. Mr. Gorham says, "*the sign and the grace are happily united by the worthy receiver.*" In plain terms, *each* worthy receiver, at the moment of partaking, *consecrates the elements for himself*; for consecration, as we have seen, is *the uniting the signs and the grace*, which is the thing signified sacramentally or mystically, according to the will and counsel of Him who ordained the Sacraments. According to this new doctrine, the consecration of the priest is accounted *nothing*, or there is re-consecration, and we can only know *when* or *by whom* the elements are consecrated, *when we can discriminate between the worthy and unworthy receivers of the sacraments*. Let us turn from this wretched and heretofore unheard-of doctrine to the pages of RIDLEY and JEWEL, where we shall find a sufficient answer to it. The former divine, in the genuine spirit of Catholicity, writes, "In the sacrament is a *certain change*, in that that bread which was before common bread is now made a *lively presentation* of CHRIST's body, and *not only a figure*, but *effectuously* representeth His body; that even as the mortal body was nourished by that visible bread, *so is the internal soul with the heavenly food of CHRIST's body, which the eyes of faith see, as the bodily eyes see ONLY bread*. Such a *sacramental mutation* I grant to be in the bread and wine, which truly *is no small change*, but *such a change as NO MORTAL MAN can make, but only that omnipotency of CHRIST's word.*"¹ Likewise Bishop Jewel writes, "To *appoint* a corruptible creature to this use (a sacramental use), and make it an *EFFECTUAL instrument of such high and hidden mysteries*; *it is NOT THE WORK OF ANY MORTAL MAN*, but only the power and working of the HOLY GHOST." Beda saith this, "The creature of bread and wine by the unspeakable sanctification of the HOLY GHOST (not by the worthi-

It is important to ascertain who unites the sign and the grace.

It is not the worthy receiver, but the priest who consecrates, in obedience to CHRIST's commands.

¹ Ridley, pp. 274—5. Jewel, Portion iii. p. 497.

ness of the receiver) is changed (not into the very real body and blood, but) into the sacrament of the body and blood of CHRIST.”

The *worthiness* of the receiver does not give effect to the Sacraments.

Once more; he admits, “True it is that the sacrament dependeth not neither of (the worthiness of) the minister nor of (the worthiness of) *the receiver, nor of any other, for, though we be all children of sin, yet is Baptism the sacrament of remission of sin.*” S. Augustine saith, *Securum me fecit Magister meus, de quo Spiritus ejus dicit, Hic est qui baptizat; “CHRIST my Master, hath assured me, of whom His own Spirit saith, ‘This is He that baptizeth.’”*¹

Neither does the *unworthiness* of the receiver deprive the Sacraments of their virtue and effect.

And as the worthy receiver does not consecrate or unite the element and the Word, the sign and the grace, so neither does the *unworthy receiver unconsecrate* or *alter* the *quality* of the elements or *deprive* the Sacraments of their *power* and *virtue*. This will be allowed by every one who acknowledges the Catholic doctrine of Consecration. *What God hath joined together no man can put asunder.* What God hath cleansed and sanctified no pious Christian will presume to call common. Nevertheless as this impiety seems to lurk in the new divinity, it may be satisfactory to know the opinion of learned and orthodox Divines on this subject. Let us then begin with CRANMER.—In his answer to *Gardiner*, he says: “S. Augustine saith, not, as you feign him, that the *substance* of this Sacrament is the body and blood of CHRIST; but the substance of this Sacrament is bread and wine, as water is in the Sacrament of Baptism, and *the same be all one, not altered by the unworthiness of the receivers.*”² The HELVETIC CONFESSION is also express upon this point. “Interim sicut a dignitate vel indignitate ministrorum, *non æstimamus integritatem Sacramentorum, itaque NEQUE A CONDITIOE SUMMENTIUM.* Agnoscimus enim Sacramentorum integritatem, *ex fide vel veritate meraque bonitate Dei dependere.* Sicut enim *Verbum Dei manet verum verbum Dei*, quo non tantum verba nuda recitantur, dum prædicatur, sed simul a Deo OFFERUNTUR res verbis significatæ, vel annunciatæ, *tametsi impii vel increduli verba audiant et intelligant, rebus tamen significatis non perfruantur; eo quod vera fide non recipiant: Ita Sacramenta verbo, signis, et rebus significatis constantia, manent vera et integra Sacramenta, non TANTUM SIGNIFICANTIA res sacras, SED DEO OFFERENTE*

GOD ALWAYS OFFERS the things promised and signified by His Word and Sacraments, and if man does not receive, the blame attaches not to God for

¹ Jewel, portion iii. p. 461.

² Cranmer's Works, vol. iii. p. 339.

ETIAM RES SIGNIFICATAS, *tametsi increduli res oblatas non percipant. Fit hoc non dantis aut offerentis Dei vitio, sed hominum sine fide illegitimeque accipientium culpa; quorum incredulitas fidem Dei irritam non facit.*" Rom. iii.¹

failing to offer, but to man for receiving the signs without faith in the promises.

To my own mind the reasoning of the Helvetic Confession is sound and satisfactory, and if so, we may safely conclude that the Sacraments neither derive virtue and efficacy from the worthiness of receivers, nor suffer any diminution or the loss of their power and perfectness by their unworthiness. The truth appears to be, that like the Word of GOD (which itself forms a *principal part*, nay, *makes* the Sacrament) the Sacraments *always take effect*; to some they are the savour of life unto life, and to others of death unto death. How comes it then to pass that *the addition of an element, by CHRIST's express command, to His omnipotent word, should make that same word less effectual than when it is preached alone*? Sacraments are justly said to be "*visible words*;" and in the language of the Homily, "*to administer a Sacrament is by the outward word and element to preach to the receiver THE INWARD AND INVISIBLE GRACE OF GOD.*" They exhibit to the eyes what the Word itself alone otherwise conveys to the ears, and it has ever been believed by the orthodox that they preach it more effectually to the soul of man while clothed with its earthly tabernacle. CHRIST is generally supposed to have ordained the Sacraments "*to move, instruct, and teach our dull and heavy hearts by sensible creatures.*" "*If we were nothing else but soul, He would give us His grace barely and alone, without joining it to any creature, as He doth to His Angels; but seeing our spirit is drowned in our body, and our flesh doth make our understanding dull, therefore we receive His grace BY sensible signs.*"²

The Sacraments are not affected by worthiness or unworthiness of the recipients.

I said above, the Sacraments *in all cases* retain their power and virtue because CHRIST their author is ever present with them. It would be easy to adduce much additional evidence in support of this assertion, but I shall content myself with citing Bishop Ridley's opinion as declared in his Disputation *against* the Papists. "We behold with the eyes of Faith Him (the true LORD and SAVIOUR of the world) *present* after grace and spiritually set upon the table, and we worship Him which sitteth above and is worshipped of the Angels. For CHRIST *is always assistant*

CHRIST always assistant to His mysteries.

¹ Sylloge Confessionum, p. 79.

² Jewel, portion ii. 1101.

to *His mysteries*, as the said Augustine saith. And the Divine Majesty, as saith Cyprian, *doth NEVER ABSENT ITSELF from the Divine mysteries*; but this assistance and presence of CHRIST as in *Baptism* it is wholly spiritual and by grace, not by any corporal substance of the flesh, even so it is here in the LORD's *Supper*, being rightly and according to the Word of God duly ministered."¹

Their effect however is diverse. They bring with them either life or death.

But notwithstanding CHRIST is always present and assistant at the administration of His Holy Sacraments, and consequently they *always* take *some* effect upon the recipients, I would by no means be supposed to hold or teach that they always have the *same* effect. Some ancient heretics maintained that the Sacraments do neither harm nor good, and if the doctrines which have lately been published should be generally embraced, it is very probable that the heresy will be revived. It appears to me an inevitable consequence of holding the new views. The abettors of them appear to teach at any rate that the Sacraments take either a wholesome effect or none at all—it is certain that they carefully avoid expressing any opinion or leading Churchmen to reflect on the consequence of receiving either Baptism or the LORD's Supper unworthily. But the Scriptures, the old Fathers, our orthodox Reformers, our Prayer Book, and our Articles, are not silent on this solemn matter. They teach us that in such *only* as *worthily* receive the Sacraments they have a *wholesome* effect or operation. But their instruction *ends not here*: they do not leave us to indulge the fatal opinion that receiving unworthily entails only the *privation* of a benefit we might otherwise have received and enjoyed. This awful sentence follows, "but they that receive them *unworthily purchase to themselves DAMNATION*, as S. Paul saith." I could produce several passages from the writings of Cranmer, Ridley, Jewel, &c. insisting upon this solemn truth that the Sacraments convey *either life or death*, but at present I shall content myself with instancing the doctrine of the Archbishop. "As of some the Scriptures saith, that their riches is their redemption, and to some it is their damnation; and as GOD's Word to some is life, to some it is death and a snare, as the prophet saith; and CHRIST Himself to some is a stone to stumble at, to some is a raising from death; *not by conversion of substances* (i.e. it is one and the same word

¹ Ridley, 251.

and one and the same CHRIST whatever the effect may be) but by good or evil use, that thing which to the Godly is salvation, to the ungodly is damnation; so is the water in Baptism and the Bread and Wine in the LORD's Supper, to the worthy receivers CHRIST Himself and eternal life, and to the unworthy receivers everlasting death and damnation; not by conversion of one substance into another (the Sacraments are the same in both cases), but by godly or ungodly use thereof. And therefore, in the *Book of the Holy Communion* we do not pray absolutely that the Bread and Wine may be made the Body and Blood of CHRIST, but that unto us¹ in that holy mystery they may be so: that is to say, that WE may so worthily receive the same, that WE may be partakers of CHRIST's Body and Blood, and that therewith in spirit and in truth, WE may be spiritually nourished."²

This being then the doctrine of the Scriptures and the compilers of the Articles, let us see how it bears upon the case of such Infants as are said to receive Baptism unworthily. The argument is briefly this:—

All unworthy receivers of Baptism are punished with eternal death and damnation.

Some Infants are unworthy receivers of Baptism.

Therefore some Infants are punished with eternal death and damnation.

This legitimate consequence of their false doctrine is most studiously kept out of sight by Messrs. Gorham and Goode. But this circumstance will surprise but few persons if they consider that this awful fact, when perceived, is calculated to open the eyes of very many to the sad errors which are being disseminated. It is however difficult to understand how these gentlemen, as ministers of the Holy Sacrament of Baptism, professedly believing many Infants in as sinful a state as *impenitent adults*,³ and solemnly acknowledging that by receiving Baptism in this condition they unconsciously purchase to themselves damnation.

Application of the foregoing doctrine to the supposed case of some Infants receiving Baptism unworthily.

¹ The reader will observe with what caution Cranmer composed the office of the Holy Communion, and how carefully he stated the doctrine. Will he be satisfied that *no doctrine* is stated in the Office for public Baptism of Infants, or that it is expressed with less exactness and anxious desire to prevent error and misconception, without having something *more satisfactory* than mere conjectures?

² Cranmer's Works, vol. iii. p. 146.

³ Mr. Goode, p. 53.

The case of
a clergyman
exhorting a
congregation
to
"earnestly
believe"
what he
himself
disbelieves.

I say it is difficult to understand how these gentlemen reconcile it to their conscience to exhort the sponsors and the faithful generally, *upon the authority of Scripture, not to doubt, but earnestly believe*, that GOD favourably receiveth *this present* Infant, that He will embrace *him* with the arms of His *mercy*, that He will give unto *him* the blessing of *eternal life*, and make *him* partaker of His everlasting kingdom ! Is there no sin in this profane trifling ? For such it is, if the words are not to be taken in their usual literal and obvious sense. No unjustifiable deceit in using an exhortation which must lull the congregation into a false security in every case where Infants unworthily receive Baptism ? However the Church may have *privately* interpreted her words (and according to the Gorham theory there must be no small quantum of mental reservation and non-natural interpretation) she has used as strong language as she could select to attest her undoubting belief of the fitness of *every* Infant for receiving the graces of Baptism. If then she had *untold doubts* on this head, how can she escape the imputation of putting lying words in the mouths of all her prophets, and of leading all her unlearned members, *who collect her real doctrine from her actual expressions*, into woeful and soul-destroying errors ? What guileless person for instance, when hearing from the lips of GOD's minister these encouraging and comfortable words : "Wherefore *we* being *thus persuaded* of the *good will* of our Heavenly FATHER towards this Infant, and *nothing doubting* but that He *favourably* alloweth this *charitable* work of ours in bringing *this* Infant to His Holy Baptism, let us *faithfully and devoutly* give *thanks* unto Him," &c. would ever suppose *that the Church and minister who used them* had *secret doubts* whether the Infant to whom they were applied *was in truth an object of GOD's good will* ? Could he imagine that the bringing an unworthy recipient to His Holy Baptism would be pronounced by the Church a "*charitable work*," and such as CHRIST "*favourably alloweth* ?" And would he not shrink with horror from giving *thanks* for the damnation of an Infant ? Still he is really called upon to do this if the language of the office for the ministration of public Baptism to Infants is to be forced from its self-evident and only legitimate meaning.

If the Church had entertained a belief of *any* Infant coming

to Baptism in the like sinful condition with an impenitent adult, and if she had also believed in the necessity of the Infant's receiving a prevenient act of grace, we may be sure she could not have used such unqualified expressions, but have delivered an exhortation to this effect: Baptism "being so divine and comfortable a thing to them that receive it worthily, and so *dangerous* to them that will presume to receive it unworthily; my duty is to exhort you to consider the dignity of that holy mystery and the *great peril* of the unworthy receiving thereof, and so to search and examine" the spiritual state of the Infant that ye may be assured it is one of the elect and has received a prevenient act of grace which has implanted in it a new nature: effected its regeneration, bestowed on it the filial condition and secured its being "received as a worthy partaker of this Holy Sacrament." It may be a compliance with these requirements is possibly out of the power of the elect themselves, however great their privileges and experience—as the Infants have borne no fruits by which they may be known. What then is the consequence? Is it not that the Infant should *not be baptized at all* without this assurance; for the *formal* and ostentatious assurance of blessings *already* possessed by *some* will hardly be considered a warrant for "increasing the damnation" of others. What then will be the effect of this *new* doctrine where it is believed and acted upon? Surely this; those persons who believe that the Sacraments have *either* a wholesome *or* a damning effect, and are uncertain (as they needs must be) whether their Infants have received a prevenient act of grace to make them worthy recipients of Baptism, will, out of love to their souls, defer the Baptism of their children until they think they can determine whether they are the elect or not. And in this case the errors of the anti-pædo-baptists will increase, and Infant Baptism will in proportion grow into disuse.

If the Church had believed any Infants could be unworthy, she would have warned their sponsors not to bring them to Baptism.

Consequences of the new doctrine being sincerely embraced.

DIVISION III.

I SHALL now proceed to illustrate the description of the two Sacraments of the Gospel which is given in the Twenty-fifth Article. The Church begins with a *negative* definition and *denies*

The negative definition.

that "Sacraments ordained of CHRIST" are "*only* badges or tokens of Christian men's profession." The heresy which the Church rejects was at the time of the *compilation* of the Article held and taught by the Socinians, Anabaptists, and I believe I may add, the Zuinglians, besides several other minor sects. All these maintained the Sacraments to be *no more* than mere signs of men's profession, and *denied* that the *promise* of forgiveness of sins was *annexed* to the worthy reception of them, and conferred *through them instrumentally* by the HOLY GHOST in virtue of the merits of CHRIST's atoning blood. We have to lament that the Church's *denial* of this meagre heretical teaching has been disregarded both by those persons who profess "*ex animo*" to subscribe to the true doctrine delivered in the Article, and by Romish writers, who have sadly misrepresented the scriptural and Catholic Doctrine of our Holy Instructress on the Sacraments. Next comes the *positive* definition affirming "the Sacraments ordained of CHRIST" to be rather "*certain sure* witnesses and *effectual* signs of *grace*, and God's *good will towards us*, &c."

Positive
definition.

It will now be my endeavour to prove from the writings of Cranmer, Ridley, Latimer, and Jewel, that the two Sacraments are not, in their judgment, only badges distinguishing the professors of Christianity from heathens, &c. but *effectual* signs of God's *grace*, which grace is bestowed *by them* (the consecrated elements) as by His instruments.

Bishop Gardiner, a papist, in his answer to Archbishop Cranmer's defence of the true and Catholic doctrine of the Sacraments of the body and blood, writes thus: "This author (Archbishop Cranmer) upon occasion of this epistle (Clement's) which he calleth feigned, speaketh *more reverently* of the Sacrament than he doth in other places, which we think worthy to be noted. Here he saith, *that very CHRIST Himself is not only represented but also spiritually given unto us in this table*, for so I understand the word 'wherein.'

"For if the words of the institution be but in figure man cannot add of his device any other substance or effect than the words of CHRIST purport; and *so this supper, after this author's teaching in other places* of his book where he would have it but a signification, *shall be a bare memory* of CHRIST's death and sig-

nify *only such communication of CHRIST as we have OTHERWISE by faith in that benefit of His passion without any SPECIAL communication of the substance of His flesh in this Sacrament, &c.*"

These assertions of Cranmer's *supposed* Socinian views drew forth a reply which gives a clear insight into *what were* and *what were not* the Archbishop's real sentiments.

CRANMER never thought that the Sacraments of bread and wine do not effect the grace they signify.

"And where you say that upon occasion of this epistle I speak *more reverently* of the Sacraments than I do in other places; if you were not altogether given to *calumniate and deprave my words*, you should perceive *in all my book through*, even from the beginning to the end thereof *a constant and perpetual reverence* given unto the Sacraments of CHRIST, *such as of duty ALL Christian men ought to give*. And although the Sacramental tokens be only significations and figures (in distinction to the Popish doctrine of the change of the substance into the corporal sensible body and blood crucified and shed upon the Cross) yet doth *Almighty GOD effectually work in THEM that duly receive His Sacraments those divine and celestial operations which He hath promised, and by the Sacraments be signified*. FOR ELSE THEY WERE VAIN AND UNFRUITFUL SACRAMENTS AS WELL TO THE GODLY *as to the ungodly*.¹ And therefore, *I never said* of the whole Supper THAT IT IS BUT A SIGNIFICATION OR A BARE MEMORY of CHRIST's death, but I teach that it is *a spiritual refreshing, wherein our souls be fed and nourished with CHRIST's very flesh and blood to eternal life*. And therefore bring you forth *some place in my book, where I say that the LORD's Supper is but a bare signification without any effect or operation of GOD in the same*, or else eat your words again and knowledge that you untruly report me."²

Such is Cranmer's indignant denial of the calumny that he

¹ Gardiner arrives at precisely the same conclusion, Cran. iii. p. 312. "For if," says he, "the Sacrament be *only* a figure, and the body and blood of CHRIST be there *only* figuratively, whereto should this author dispute of evil men's eating, *where good men cannot eat CHRIST in the Sacrament, because He is not there*." And such appears to be a common sense view of the case, for if Sacraments be *only* what God's Word makes them, and that Word does *not* make them effectual instruments of working that Divine grace which they signify, the Godly can derive *no spiritual benefit from them*. The reader will observe, that Archbishop Cranmer knew nothing about the *worthy receiver uniting* the sign and the grace.

² Cranmer's answer to Gardiner, vol. iii. p. 219, and p. 229.

held and taught *the LORD's Supper to be but a bare signification without any effect or operation of God in the same.* I will now show he equally disavowed such heresy with respect to Baptism.

Gardiner said, "But then this author (Cranmer) addeth, 'to be taken as holy meats and drinks,' wherein if he mean to *be taken* so, but *not to be* so, as his teaching in other places of this book is, the bread to be never the holier but to signify a holy thing; then is the change nothing indeed touching the nature, but only as a coward may be changed in apparel to play Hercules' or Sampson's part in a play; himself thereby made never the hardier man at all, but only appointed to signify a hardy man, of which man's change, although *his estate and condition* might in speech be *called changed for the time of the play*, yet no man would term it thus to say his *nature were* changed, whether he meant by the word nature, the substance of the man's nature or property, for in these two points he were still the same in Hercules' coat that he was before the play in his own."

CRANMER declares that in the use of Baptism Almighty God works an inward change in man.

The following is Cranmer's reply:¹ "In your handling here of S. Ambrose you seem to be utterly ignorant and *not to know the difference between the Sacramental signs (in the use whereof Almighty God inwardly worketh, and other vain signs which are nothing else but outward shows to the eye.* For if you understood the matter, would you resemble a knave playing in a prince's coat (IN WHICH NOTHING IS INWARDLY WROUGHT OR ALTERED) *unto a man being baptized in water, who hath put upon him OUTWARDLY water but INWARDLY is apparelled with CHRIST, and is, by the omnipotent working of God, spiritually regenerate*

¹ Cranmer's "Answer to Gardiner," vol. iii. pp. 487—490. Having perceived that an attempt is made to *evade* the force of Archbishop Cranmer's testimony by pretending that he changed his opinions on *Baptism*, I think it right to inform the reader that such is *not the fact*, and that the work from which these quotations are made was published by the Archbishop on or about *September, 1551*, just twelve months before he gave the Articles on the Sacraments the finishing stroke of his pen. It is true that, in the earlier part of his life, he changed his opinions respecting the *mode* by which the inward and spiritual grace of the LORD's Supper was *conveyed* to the receivers, but the doctrine contained in his "defence" and "answer to Gardiner," he maintained in *his last moments* to be true. "And as for the Sacrament, I believe as I have taught in my book against the Bishop of Winchester; the *which my book teacheth so true a doctrine of the Sacrament that it shall stand at the last day before the judgment of God, &c.*" Cran. vol. iv. p. 140.

and changed into a new man ?¹ or would you compare *him* that banqueteth at a feast to represent an anniversary or triumph, unto *that man* that in remembrance of CHRIST's death eateth and drinketh at His holy Supper, giving thanks for his redemption and comforting himself with the BENEFIT thereof? If you have *this* opinion and veneration of the Sacraments it is well known *what spirit* you have, *how ignorant* you be, and what is to be judged of you. And if you have *no such opinion*, becometh it you then to dally with such profane examples *tending to the profanation of the Sacraments and the deceiving of the readers?*"

Quotations to the same effect might be multiplied from Cranmer's writings, but I must content myself with the above. They contain a plain, honest, and unequivocal repudiation of the heresy with which he was falsely charged. He held, without mental reservation or equivocation, "one Baptism ordained by CHRIST for conveying the remission of sins."

I shall now pass on to the writings of Bishop RIDLEY, and the first passage which I shall quote will be from his brief declaration of the LORD's Supper. "This notable Godly piece of learned work" was written whilst he was a prisoner in Oxford, a little before he suffered death for the true testimony of CHRIST, and which he sealed up with his blood. "Forasmuch then as he hath approved himself," says the preface to the reader, "no vain disputer, no weathercock, no hypocrite; seeing he hath willingly given his life for the truth, gentle reader, I beseech thee for CHRIST's sake, and thine own, lend him thine indifferent heart and patient hearing."²

Bishop RIDLEY declares that the Sacraments are not bare tokens which be taken only and give nothing.

"As all do agree hitherto in the aforesaid doctrine, so *all do*

¹ The reader will not fail to notice the "precise and unmistakeable language" in which Archbishop Cranmer describes the effects of Holy Baptism; it is stronger than any expressions in the Baptismal offices, and yet it will defy the wit of our new men to fasten a hypothetical construction upon it without doing most unwarrantable violence to the language, and destroying the writer's argument. In Baptism, he asserts *something is inwardly wrought and ALTERED. At the moment the Sacramental water is put upon the baptized outwardly, he is inwardly apparelled with CHRIST, and is by the omnipotent working of God spiritually regenerated and changed into a new man.* But Messrs. Gorham and Goode say this is effected *before* Baptism in all who receive the Sacrament worthily, and is *never done by virtue of Baptism.*

² Ridley, p. 3, see also p. 14.

*detest, abhor, and condemn the wicked heresy of the Messalians, which otherwise be called Euchites, who said that the Holy Sacraments can neither do good nor harm; and do also condemn those wicked Anabaptists which put no difference between the LORD's table and the LORD's meat and their own.*¹

"The Pa-
pists do belie
the preach-
ers of the
gospel."

"Now, whether then *do they Godly and charitably* which either by their pen in writing or by their works in preaching, do bear the simple people in hand, that those (the Reformed Divines) which thus do teach (to speak and think charitably) and believe, do go about to make the *Holy Sacrament ordained by CHRIST Himself*, a thing *no better* than a piece of common baken bread? or to say that such *do make the Holy Sacrament of the blessed body and blood of CHRIST nothing else but a bare sign or a figure to represent CHRIST*, none otherwise than the ivy-bush doth represent the wine in the tavern, or as² a vile person gorgeously apparelled may represent a king or a prince in a play; alas! let *men leave lying and speak the truth* every one, not only to his neighbour but also of his neighbour, for we are members one of another, saith S. Paul."

Every Sa-
crament, and
therefore
Baptism,
hath a pro-
mise of grace
annexed
unto it in-
strumen-
tally.

Once more Ridley says,³ "True it is *every Sacrament hath grace annexed unto it instrumentally*. But there is divers understanding of this word, 'habet' 'hath,' for the Sacrament hath not grace *included* in it (which the Romanists maintained as a consequence of transubstantiation) but TO THOSE *who receive it well it is turned to grace*. After that manner the *water in Baptism hath grace promised*, and *by that grace the HOLY GHOST is given*, not that grace is *included* in the water, but that GRACE COMETH BY WATER," (i.e. as by an instrument). It is somewhat remarkable that Mr. Gorham has cited this very passage to prove that, in Ridley's judgment the Sacrament hath *not* grace annexed to it instrumentally, and that this grace does *not* come *by water*. He also seems to think that by the aid of his printer he can make the reader believe that Ridley here refutes "the supposed inviolable efficacy of Infant Baptism. But the Bishop most clearly establishes this doctrine; for his argument may be thus stated:—

¹ Ridley, pp. 9 and 10.

² The reader will perceive that Bishop Ridley alludes to the "profane example" which Cranmer so severely censured.

³ Ridley, p. 240.

All who receive Baptism well are persons to whom grace is promised and cometh by water.

All baptized Infants receive the water in Baptism well (*because* their Baptism is *most agreeable* with the institution of CHRIST. Article XXVII.)

Therefore all baptized Infants are persons to whom grace is promised and cometh by water.

Mr. Gorham also declares his opinion that the *principles* involved in the doctrine of the invariable efficacy of Infant Baptism and transubstantiation are the *same*, but he has *not pointed out their sameness*. He however appears to labour under the same mistake with the Papists, and to suppose that unless the *material substance* (the elements) of the Sacraments is *changed* by consecration and so the thing signified, the inward and spiritual grace, is *contained* invisibly *in the* elements and *included* in them, the Sacraments *cannot* invariably take effect. He also seems to think that the Sacraments *containing* grace and having *a promise of grace annexed to them and given by them instrumentally* is the *same* thing, but the compilers of our Articles and the Papists themselves did *not so* think.¹

LATIMER bears his testimony also against this heresy :

In his answer to the first conclusion submitted to him by the papists, for disputation at Oxford, he wrote, "and the same (the spiritual) presence may be called the real presence² [because to the faithful believer there is the *real or spiritual* body of CHRIST] which thing I here rehearse, lest some sycophant or scorner should suppose me with the Anabaptist to make nothing else of the Sacrament but a bare and naked sign."³ Thus we see how careful the aged Apostle of England was to prevent the imputation of such a heresy.

Bishop LATIMER holds that the Sacraments are *not* bare and naked signs.

Let us next hear the testimony of Bishop JEWEL on this head of our Article. In his treatise on the Sacraments,⁴ wherein he says, he "so framed his speech that the meanest and simplest may reap profit thereby;" he assigns three reasons why the Sacraments were ordained.

Bishop JEWEL

¹ Ridley, pp. 10, 11, 44.

² Real presence ; that is a presence not feigned, but a true and faithful presence, [1684.]

³ Latimer, vol. ii. p. 252.

⁴ Jewel, portion ii, p. 1100—1102.

1st. That thereby one should acknowledge another as fellows of one household and members of one body.

2nd. To move, instruct, and teach our dull and heavy hearts by sensible creatures, that so our negligence in not heeding or marking the word of GOD spoken unto us might be amended.

3rd. They are seals and confirmations of GOD's promise. There follows an eloquent, an impassioned, and an indignant denial on the part of the Church of any leaning towards or participation in the heresy repudiated in the negative definition of our present Article.

pronounces
it *blasphemy*
to say the
Sacraments
are *bare*
signs.

"What? (he asks,) *Are they nothing else but bare and naked signs?* GOD forbid. They are the seals of GOD, heavenly tokens and *signs of the grace* and righteousness and mercy *given and imputed to us*. Circumcision was not a bare sign. Even so is not baptism any bare sign. *Baptisma ejus*, saith Chrysostom, *etiam passio ejus est*. 'CHRIST's baptism is CHRIST's passion.' *They are NOT bare signs: it were blasphemy so to say.* The *grace of GOD doth always work with His Sacraments*; but we are taught¹ not to seek that grace in the sign, but to assure ourselves, *by receiving the sign, that it is given by the thing signified*. We were not washed from our sins by the water, we are not fed to eternal life by the bread and wine,² *but by the precious blood of our SAVIOUR CHRIST, that lieth hid in these Sacraments.*

As seisin or
possession of
inheritance
is given *when*
the ring is
delivered;
so CHRIST
gives seisin
and posses-
sion of His
grace *by* the
visible sign
of His Sa-
craments.

"Bernard saith, '*Datur annulus ad investiendum, &c.*' The fashion is to deliver a ring *when* seisin and possession of inheritance is given: the ring is a sign of the possession;³ so that he which hath taken it may say, the ring is nothing; I care not for it; it is the inheritance which I sought for. In like manner when CHRIST our LORD drew nigh to His passion, He *thought good to give seisin and possession of His grace to His disciples; so that they might receive His invisible grace by some visible sign.*

"Chrysostom saith, '*In nobis non simplex aqua operatur; sed cum accepit gratiam Spiritus abluit omnia peccata.*' Plain or bare water worketh not in us, but *when it hath received the grace of the HOLY GHOST it washeth away all our sins.*

¹ This is the Romish error, which was above reprov'd by Bishop Ridley.

² I.e. not by any natural virtue or charm contained in the elements. Bishop Jewel assigns to each part of the Sacraments its proper office, but he does not *dismember* them.

³ Not before enjoyed, but received *with* it.

“So saith *Ambrose* also, ‘*Spiritus sanctus descendit et consecrat aquam.*’ ‘The HOLY GHOST cometh down and halloweth the water.’ And again, ‘*Præsentia Trinitatis adest.*’ ‘There is the presence of the Trinity.’ So saith *Cyril*, ‘*Quemadmodum viribus ignis aqua, &c.*’ ‘As water thoroughly heated with fire burneth as well as the fire, so the waters which wash the body of him that is baptized are changed into divine power by the working of the HOLY GHOST.’ So said *Leo*, sometime a Bishop of Rome. ‘*Dedit aquæ quod dedit matri. Virtus enim Altissimi, et obumbratio Spiritus Sancti, quæ fecit ut Maria pareret Salvatorem, eadem fecit ut regeneret unda credentem.*’ ‘CHRIST hath given like pre-eminence to the water of Baptism as He gave to His Mother. For that Power of the Highest and that overshadowing of the HOLY GHOST which brought to pass that Mary should bring forth the SAVIOUR of the world, hath also brought to pass that the water should bear anew and regenerate him that believeth.’¹

“Such opinion had the ancient learned fathers, and such reverend words they used when they entreated of the Sacraments. For it is not man but GOD that worketh by them; yet is it not the creature of bread and water, but the soul of man that receiveth the grace of GOD. These corruptible creatures need it not, but we have need of GOD’s grace. But this is a phrase of speaking. For the power of GOD, the grace of GOD, the presence of the TRINITY, the HOLY GHOST, the gift of GOD, are not in the water, but in us. And we were not made because of the Sacraments; but the Sacraments were ordained for our sake.”

Such is the “*precise and unmistakable language*” of Bishop Jewel, whose “writings Mr. Gorham asserts, abound with passages which confirm the view he has taken of the Sacraments.”

Mr. Gorham either has not an intimate acquaintance with the Bishop’s works, or he thinks him very inconsistent with himself. For in the quotation which I have made at some length, Bishop Jewel declares it *blasphemy* to maintain that the Sacraments are *bare* signs, conveying no grace instrumentally to the soul of the recipient. He asserts that “*the grace of God doth always work with His Sacraments,*” and that *BY these visible*

GOD work-
eth by the
Sacraments
and the soul
of man re-
ceiveth His
grace.

¹ This proves that neither the ancient Church nor Bishop Jewel held that a believer is ordinarily regenerated without Baptism. Faith is not the instrument of Regeneration, but Baptism.

signs we receive His invisible grace. He says the HOLY GHOST cometh down and halloweth the water of Baptism, and changes it into Divine Power, so that it ("the water") should bear anew and regenerate him that believeth." So it appears in the opinion of Bishop Jewel, a man may be a true believer and yet *not regenerate*. Let Mr. Gorham produce a passage equally strong in favour of prevenient grace and its holy concomitants, but till then we fearlessly assert that Bishop Jewel gives none, not even the slightest, countenance to his views, but pronounces them *blasphemy*. Is it not somewhat extraordinary that as prevenient grace is of so much higher importance than Baptism, that doctrine is not handled or mentioned by *one* of our great and orthodox Reformers?

We will now consider the meaning of the several parts of the positive definition, and endeavour to illustrate the most important words in it.

1st. Sacraments be certain *sure* witnesses.

1st. The Sacraments are declared to be "CERTAIN SURE WITNESSES," that is to say, such witnesses of GOD'S grace and good will towards us, as we may feel confident will never deceive us. The word "*certa*" "*sure*" is peculiar to the English Articles. But the ancient fathers applied the word "testimonium" "witness" to the Sacraments. "S. Ambrose speaketh thus of Baptism, 'Sacri fontis unda nos abluit; sanguis Domini nos redemit. Alterum igitur invisibile, alterum visibile testimonium Sacramento consequimur spirituali.' The water of the holy font hath washed us; CHRIST'S blood hath redeemed us. Therefore by a spiritual Sacrament we obtain *two* testimonies, the one invisible, the other visible."¹ What then do these *sure* witnesses *teach* us? The Saxon Confession, as the reader will remember, declares them to show that the blessings promised in the gospel belong and are offered to *each one* of us.²

Dr. Becon, Archbishop Cranmer's chaplain, says, Sacraments were ordained "that they should be *testimonials* unto us to testify and witness *how nigh* CHRIST *joins Himself unto us, that He gives Himself whole unto us*, and that He will dwell in us and endow us with all His benefits and riches, so that *whatsoever is* CHRIST'S *the same is ours*. For in taking upon us *baptism, we take CHRIST upon us with all His holiness and righteousness*, as S. Paul saith; 'All ye that are baptized have put on CHRIST.' Likewise in receiving the Sacrament of the body and blood of

¹ Jewel, portion ii. p. 595.

² Sylloge Confessionum, p. 277.

CHRIST we receive not only the Sacrament, but CHRIST Himself, with all the fruits, benefits, and merits of His glorious passion, and healthful death, as CHRIST Himself saith, 'This is My body which is betrayed or broken for you;' 'This is My blood which is shed for you unto the remission of your sins.'¹ Elsewhere he speaks of *Baptism* being unto the conscience a "*sure testimony and witness* of God's favour towards the baptized through His SON CHRIST."²

2nd. They are "*effectual signs*." The word "*effectual*" here imports that the signs *effect what they signify*. Now they signify the virtue of the body and blood of CHRIST which was broken and shed for the remission of our sins, and that as the outward and visible signs touch the body, so surely does the inward and spiritual grace regenerate, cleanse, and nourish the soul of every duly qualified recipient. This word "*effectual*" is not found in the Augsburg Confession. It was added to repudiate the heresy of the Anabaptists, &c. and to vindicate the Church of England from the charge so frequently brought against Cranmer and his associates by the Papists, of making the Sacraments *only* signs and figures. The following passage from Cranmer's answer to Gardiner will illustrate the meaning of this part of the Article: "Although they (the consecrated elements) have no holiness in them,³ yet be they signs and tokens of the marvellous works and holy effects which God *worketh in us* by His omnipotent power; and they be *no vain nor bare* tokens, as you would persuade (*for a bare token is that which betokeneth only and giveth nothing*, as a painted fire which giveth neither light nor heat) but in the due ministration of the Sacraments, God *is present, working with His word and Sacraments*."⁴ *Effectual* signs then give some grace. God is present in their ministration and works with them.

2nd. "Effectual signs."

A bare token defined.

Having observed that the word "sign" is much abused by Mr. Gorham, and brought forward to countenance his false doctrine, that the Sacrament of Baptism is *only* what Cranmer has defined a *bare token* to be, I will lay before the reader some passages which will acquaint him with the sense in which it is employed by our Churchmen. I have already shown that in

An inquiry into the meaning of the word SIGN.

¹ Becon's Catechism, p. 201.

² Ibid. p. 203.

³ See above, p. 51, under "Consecration."

⁴ Cranmer, vol. iii. p. 38.

It is used in distinction to the Popish doctrine of the Sacraments including or containing grace.

using the word the compilers of the Articles *never intended to cast a doubt* on the universal presence of CHRIST in the due ministration of the Sacraments working *life* in those who receive them worthily, and *death* in those who presume to receive them unworthily. The word was applied by all the old learned Fathers to the Sacraments, and its primitive use and sense was revived by our Reformers to disprove the monstrous doctrine of the Church of Rome, transubstantiation. The Papists held and taught not only that the elements were changed *in quality* by consecration, but *in substance* also. They stoutly maintained that the substance of the bread, for instance, is gone after consecration, and its place supplied by the real sensible body of CHRIST which is *covered* by and *contained* or *included* in the form or appearance of the bread which they sometimes term the *accidents*. To use the words of Ridley, "the Papists believed that the Sacrament *was not the Sacrament, but the thing itself whereof it is a Sacrament*; that the creature was the Creator, and that the thing which hath neither life nor sense (alas! such was the horrible blindness) was the LORD Himself, which made the eye to see, and hath given all senses and understanding unto man."¹ It is requisite the reader should know what *object* the compilers of the Articles had in view when using this word, or he may fall into sad mistakes and be greatly deceived by a few garbled extracts from their writings.

Sign is equivalent to Sacrament in the generic sense of that word.

In *ecclesiastical* usage the word "*sign*" is equivalent to "*Sacrament*" in its *generic* and *extensive* signification. Thus S. Augustine saith, "Signs when applied unto Divine things are called Sacraments."² Agreeably to this use of the term we find "*Sacrament*" in the Twenty-eighth Article corresponding to the word "*sign*" in the Twenty-seventh.

"Baptism is not only . . . but is also a *sign* of regeneration, &c.

"The Supper of the LORD is not only . . . but is rather a *Sacrament* of our redemption, &c."

It is worth observing that Bishop Jewel calls Baptism "the Sacrament of our Regeneration."

¹ Ridley, p. 51.

² Jewel, portion ii. p. 591. "Sacramentum—est sacrum signum." A Sacrament is a holy token; "which definition is *common* and agreeth indifferently to *all* Sacraments."

Moreover, the elements are not signs until *after consecration*. Let me support this remark with the testimony of Bishop Jewel. "Sooner than they (the Papists) will confess, as the ancient Catholic Fathers do, that the Sacrament is a figure of CHRIST's body, they are content to say, it is a Sacrament *before* it is a Sacrament, and so a figure *before* it be a figure. For *how* can the Sacrament *be* a Sacrament, or what can the *bare* bread *signify before* consecration? or *who commanded* it or *appointed* it *so to signify*? S. Ambrose in his time thought it *no heresy* to write thus: '*Before consecration it is called another kind; after consecration the body of CHRIST is signified.*' 'Thus the old Fathers called the Sacrament a *sign* or a *figure* of CHRIST's body *after* it was *consecrate*. But *before consecration neither did they ever call it so, &c.*'¹ Thus we see in the judgment of Catholic men *the elements must be consecrate before they become signs* of inward and invisible grace, and we perceive that signs are not such *graceless* and unprofitable things as they are sometimes misrepresented. A figure must be a *material* and *visible* substance² and presupposeth *the verity* of a thing whereof it is a figure, for of a *show or fantasy* there can be no figure.³ It must also be *like* the thing itself of which it is a figure, just as an image must be made after a true pattern, and so resemble its pattern that one can immediately discover the likeness,⁴ and recal the original to our recollection, for if we take a sign in the sense of the old Fathers, to be "a thing that, besides the sight it offereth unto the eyes, *causeth another thing to come into our mind*,"⁵ we shall find our hearts very much moved and affected by the use of it, especially if the person whom it recals to our remembrance is beloved by us. CHRIST certainly left unto us His Sacraments as signs and remembrances of Himself, "as if a man going a far journey, leave a token with his friend, to the end that he, seeing the same may remember his benefits and his friendship; which token that friend if he love unfeignedly, can-

Elements not signs and figures before consecration.

What is a figure?

¹ Jewel, portion ii. pp. 596, 7; also Cranmer, ii. 383, 394.

² Jewel, portion i. p. 449.

³ Jewel, portion ii. pp. 601—609.

⁴ Cranmer, vol. ii. pp. 391, 2.

⁵ Jewel, portion i. p. 458. Signum est res præter speciem quam ingerit sensibus, aliud quoddam faciens in cogitationem venire." Aug. De Doctr. Christ. Lib. ii. cap. i.

not see without great motion of his mind or without tears.”¹ In consideration of these natural effects of signs, rightly understood and valued, and by reason of this *strong resemblance*, the signs take the *names of the things signified*. And we find Theophylact calling “the bread not only a figure but also the *body of CHRIST*, giving us by those words to understand that in the Sacrament we do *not only* eat corporally the bread, which is a Sacrament and figure of *CHRIST’s* body, but *spiritually we eat also His very body and drink His very blood*. ‘And this doctrine of Theophylact,’ says Cranmer, ‘is both *true*, Godly, and comfortable.’”² Since then, signs in ECCLESIASTICAL language are sanctified, and consecrated by, and mystically united to the all-powerful Word of GOD ; it is no matter of wonder that our Orthodox Reformers on all occasions *contend earnestly* for their *efficacy*. “The Sacraments of *CHRIST*,” says Bishop Jewel, “notwithstanding they be signs and figures, as they be commonly called of the old Fathers, yet are they *not* therefore *bare and naked*. For GOD, BY THEM, like as also by His holy word, *worketh mightily and effectually* in the hearts of the faithful.”³ The word *signum* also means “seal,” but of that we will speak under the Twenty-seventh Article.

It is curious to observe how closely the Papists and our would-be new masters resemble each other in their reasoning on the Sacraments. They both conclude that if the Sacraments are “*signs*” of a Holy Thing, even of the body and blood of *CHRIST*, and not *actually changed in substance* into the real fleshly body and blood of *CHRIST*, they can convey no spiritual grace to the soul of man. Mr. Gorham, like the Papists, accounts every Sacrament bare, if *CHRIST’s* body is not really, i.e. substantially present. Bishop Jewel often complains of the untrue and unjust defamation of the Papists, and says the Church of England does not make “the Sacraments of *CHRIST nothing else but* bare tokens,” but “thinks and speaks soberly and reverently of them as *knowing* them to be *testimonies* of God’s promises, and the *instruments* of the HOLY GHOST.”⁴ He also says “the *absence of the bodily and fleshly presence* does not

Signs be tokens that we receive not only the visible elements, but also the invisible grace annexed to them.

For by these consecrated signs God works effectually in the hearts of the faithful.

The fact of the inward and spiritual grace of the

¹ Jewel, portion ii. p. 591 ; also portion i. p. 467.

² Cranmer, vol. ii. p. 419.

³ Jewel, portion ii. p. 570.

⁴ Jewel, portion i. p. 515.

in any wise hinder either the substance of the holy mystery or *the truth of our receiving*¹ the inward grace, but CHRIST is present among us, *verily, effectually, and substantially, and for ever*, even unto the consummation of the world.”² In the following passage he strikes at the root of those errors, which is infidelity, that refuses to believe more than it sees and looks only on the surface and not on the hidden meaning of God’s ordinances. “If,” says he, “we conceive *none otherwise* of the Sacraments than they be of *themselves* (by which he means in their matter bread, wine, and water) *then all our Sacraments be in vain.*” Therefore the Godly Fathers labour evermore to *draw us from the outward visible creatures to the meaning and substance of the Sacraments.* And to that end S. Augustine saith, ‘In Sacra-
Sacrament not being contained in the sign in no wise hinders the truth of our receiving the inward grace.
ments we must consider not what they be indeed, but *what they signify.*’ So it is written in the council of Nice, ‘Seest thou the water of Baptism (it is not what it was before)? *Consider thou that heavenly power that lieth hidden in the water.*’ So Chrysostom saith, ‘The bread *before it is sanctified* is called bread, but being sanctified *by the heavenly grace, by means of the Priest, it is delivered from the name of bread, and thought worthy of the name of the LORD’s body* notwithstanding the nature of bread remain in it still.’” Then after quoting S. Augustine and Bertram he continues, “Thus are the elements of manna, of the bread, of the wine, and of the water, changed, and are not as they were before and therefore *in every of the same we honour the body of CHRIST invisible*, not as really and fleshly present, but as being in heaven. This whole matter and the causes thereof S. Augustine seemeth to open in this wise, ‘Let the new-christened man be taught that Sacraments be visible signs of heavenly things, and *that the things themselves that he seeth not must be honoured in them*, and that the same kind and elements (bread, wine, or water) is not so to be taken as it is in daily use. Let him also be taught, *what the words mean that he hath heard*, and what is hidden (and to be believed) in CHRIST, *whose image or likeness that thing* (that is that Sacrament) *beareth.*’”³ This is very unlike the language either of Mr. Gorham or Mr. Goode, the latter of whom speaks of the ministration of Baptism in a most unbecoming and irreverent
In Sacraments we must be led by the visible things to the consideration of the heavenly things signified,
and be taught whose image the Sacrament beareth.

¹ Jewel, portion i. p. 476.² Ibid. p. 500.³ Ibid. pp. 545, 6.

manner, and seems either ignorant or forgetful of the holiness of the water after consecration, of CHRIST's spiritual presence in His own Divine mysteries, and of the grace of GOD always working with His Sacraments. "You have only to sprinkle the child with water and utter a few words and the thing is done."¹ This is the light manner in which he mentions the sacramental water, the solemn words of CHRIST's institution invoking the Holy Trinity, and the investing a child with all the graces and privileges of a Christian; one would think he were speaking of some feat of a juggler instead of the ministration of Baptism by a Christian Bishop.

3rd. "Of
grace."

3rd. "Of grace." What is this grace? And when is it given? The Saxon Confession declares it to be "the gratuitous remission of sins, reconciliation with GOD, and the *whole* benefit of redemption."² Bishop Ridley tells us what it is and when it is given. "The society or conjunction with CHRIST through the HOLY GHOST is *grace*; and by the Sacrament (not by a preventive act of grace) *we are made* the members of the mystical body of CHRIST, for that by the Sacrament the part of the body is grafted in the Head."³ It is here too evident for denial or evasion that Bishop Ridley maintained we are not made members of CHRIST *before* we receive the Sacrament (can we then be said to be regenerated and to be Christians?) and that by the Sacrament we *are* grafted into His head and made part of His body. This doctrine, when maintained by the Bishop of Exeter, Mr. Goode is pleased falsely to call the "*opus operatum*" virtue of Baptism, hoping to induce the unlearned to turn away their eyes from the truth by creating a suspicion of latent Popery. As this part of the Article will be fully illustrated when we treat of the Twenty-seventh Article, I shall only add one passage from Bishop Jewel's apology. It is this, "We affirm that CHRIST doth *truly* and presently (*sese præsentem*) give *Himself wholly* IN (not before) *His Sacraments*; in *Baptism*, that we may put Him on, and in His Supper that we may eat Him by faith and spirit, and may have everlasting life by His cross and blood. *And we say not this is done slightly or coldly but effectually and truly.*"⁴ But Messrs. Gorham and Goode declare that the bless-

Not given
slightly or
coldly or *for-*

¹ Mr. Goode's Letter, p. 36.

² Sylloge Confessionum, p. 277.

³ Ridley, p. 239.

⁴ Jewel, portion iii. p. 13, 523.

ings of regeneration and adoption (*supposed by them*, but by no ancient Divine, to be bestowed by a prevenient act of grace) “are, in suitable cases, *formally* made over, and *in that sense* ‘(after being long ago, it may be, given, bestowed, and possessed, are again)’ *given* in and by Baptism.”¹ This formal giving means, I presume, *a fantasy of giving* in outward appearance, and by ostentatious ceremony, and is in fact no giving at all, but publicly *reminding* the “suitable cases” of favours already received. If it be a giving it is certainly not an *effectual* and true giving (such as all ancient Divines and our own Church mean); it is not a *real* giving of blessings which were not *before* enjoyed, but conveyed *by the instrumentality* of the Sacraments.

4th. “By which He doth work invisibly in us.” In these words the Church teaches us *three* important truths: 1st, that God is the *efficient cause* of all the benefits which mankind receive in the use of the Sacraments. 2nd. That the Sacraments are God’s *instruments by which* in His wisdom He sees fit to work, and to convey His grace. And 3rd, that *by these* instruments He works invisibly *in us*.

1st. God is the *efficient cause*, &c. This truth is opposed to the erroneous teaching of the Church of Rome, that Sacraments contain and confer² grace by their own natural or supernatural virtue “after such manner of speaking as we say potions and drinks *contain health*.” But as Bishop Jewel remarks, this illustration *disproves* the doctrine the Papists wish to establish—for drinks and potions *verily and indeed* contain *not* the *health* of the patient, therefore *Sacraments verily and indeed* contain *not* the *grace* of God. In a certain sense however we may use the expression, for “the special grace of the passion of CHRIST is contained in the Sacraments of the Church, *as THE POWER OF THE WORKER is contained IN THE INSTRUMENT wherewith he worketh*.”³ The Sacraments then though *not efficient* are yet *instrumental* causes of graces, &c. which is the second truth asserted and to be established. The antecedent to “by which” or “per quæ” is “signs” or “signa;” and as the agreement between this relative and its antecedent is in gender, number, and

really, but effectually and truly.

4th. “By which He doth work invisibly in us.”

God is the efficient cause.

The Sacraments are instrumental causes.

¹ Mr. Goode’s Letter, pp. 25, 26.

² See Canon vi. of the seventh session of Council of Trent, held March 3, 1547.

³ Jewel, portion iii. p. 445.

person according to the strict rules of grammar, we conclude this relative is *absolutely* connected with its antecedent. The Belgic Confession is a little more explicit than our own Article, and asserts that "Sacraments are *signs*," &c. "*by which, as by a medium*, God Himself, by virtue of the Holy Spirit, works in us." I shall now therefore bring forward proof that the doctrine of the Articles, that God works *by means of His Sacraments*, is the uniform doctrine of the compilers of the Articles. CRANMER says in his answer to Gardiner, "You gather of my sayings *unjustly*, that CHRIST is indeed absent, for I say *according to God's Word and the doctrine of the old writers*, that CHRIST is present in His Sacraments, as they teach also that He is present in His Word, when He worketh mightily by the same in the hearts of the hearers. By which manner of speech it is not meant that CHRIST is *corporally* present in the voice or sound of the speaker, which sound perisheth as soon as the words be spoken, but this speech meaneth, that He worketh with His Word, using the *voice* of the speaker as *His instrument to work by*, AS *He useth also His Sacraments, whereby* (i.e. by which Sacraments) *He worketh and therefore is said to be present in them.*"¹

CRANMER teaches that God useth His Sacraments as His instruments to work by.

RIDLEY, as we have seen, expressly declares it to be *true* that grace is given *by the Sacraments* but *as by an instrument*. The *inward virtue* and CHRIST give the grace *through the Sacrament*. Again he says, "*by the Sacrament* we are made the members of the mystical body of CHRIST, for that *by the Sacrament* the part of the body is grafted in the head." Once more, "This Sacrament *hath a promise of grace*, made to those who receive it worthily, because *grace is given BY IT AS BY AN INSTRUMENT*; not that CHRIST hath *transfused* grace into the *bread* and *wine*."² Is this giving a *formal* or an *actual* giving? The new school also assert that the grace of spiritual regeneration "is never given *by virtue of Baptism*."³ Ridley asserts that "grace is given *by the Sacraments*, and that the *inward virtue* and CHRIST *give the grace through the Sacraments*," and this he maintains when stoutly arguing for the truth *against Papists*, and at the peril of his life. If to teach that grace is given *by virtue of the*

RIDLEY affirms that God gives His grace by the Sacraments as by His instruments.

¹ Cranmer's Works, vol. iii. p. 38.

² Ridley, pp. 239, 241.

³ Mr. Goode's Letter, p. 43.

Sacraments is teaching the *opus operatum* virtue of the Sacraments, Ridley must have so taught. We will next adduce the evidence of Bishop JEWEL, first advertising the reader that the Papists taught that the presence in Baptism was different from the presence in the LORD'S Supper. "M. Harding knoweth that Chrysostom speaketh not these words *only* of the Sacrament of CHRIST'S body, but also generally of *all* other mysteries. For he addeth immediately, 'even so *in Baptism the gift is granted BY water* '(per aquam)' which is a thing sensible.' But the regeneration and renovation that *therein* (in baptism) is *wrought* is a thing spiritual. 'And forasmuch as these two Sacraments being both of *force* (i.e. virtue, power, efficacy, the 'vis' of the Twenty-sixth Article) like, these men to advance their fantasies in the one, by comparison so much *abase* the other; and specially for the better opening of Chrysostom's mind, I think it good briefly and by the way somewhat to touch what the old Catholic Fathers have written of GOD'S *invisible working* IN THE sacrament of Baptism. Dionysius generally of all mysteries writeth thus, 'the angels, being creatures spiritual, so far forth as it is lawful for them, behold GOD and His Godly power. But we are led as we may, by sensible outward tokens (which he calleth images) unto the contemplation of heavenly things.' The fathers, in the council of Nice, say thus, 'Baptism must be considered *not with our bodily eyes but with the eyes of our mind*. Thou seest the water: *think* thou of the *power of GOD that in the water is hidden*—think thou that the water is *full* of heavenly fire and of the sanctification of the HOLY GHOST.' Chrysostom speaking likewise of Baptism saith thus, 'the things that I see I judge not by sight but by the eyes of my mind. The *heathen* when he heareth the water of Baptism, *taketh it only for plain water*, but I see not simply or barely that I see. *I see the cleansing of the soul by the Spirit of GOD*.'¹ So likewise saith Nazianzenus, 'the mystery of Baptism is *greater than it appeareth to the eye*.' So S. Ambrose saith, 'in Baptism there is one thing done visibly to the eye,

Bishop
JEWEL vin-
dicates Bap-
tism from
the detrac-
tion of the
Papists:

¹ On these words Bishop Jewel elsewhere makes the following remark: "How will M. Harding say that Chrysostom *only for a countenance* speaketh thus honourably of the Sacrament of Baptism, *meaning notwithstanding it is nothing else but bare water?*" Jewel, portion i. p. 515.

another thing is wrought invisibly to the mind.' Again he saith, 'believe not only the bodily eyes (in this sacrament of Baptism) *the thing that is not seen is better seen*; the thing that thou seest is corruptible; the thing that thou seest not is for ever.' To be short, in consideration of these invisible effects Tertullian saith, '*the HOLY GHOST cometh down and halloweth the water.*' S. Basil saith, 'the kingdom of heaven is there set open.' Chrysostom saith, 'God Himself in Baptism by His invisible power holdeth the head.' S. Ambrose saith, 'the water hath the grace of CHRIST; *in it is the presence of the TRINITY.*' S. Bernard saith, 'let us be washed in His blood.' Now mark well Bishop Jewel's own deduction and see if his doctrine is not the very reverse of Messrs. Gorham and Goode's.

and concludes that
IN the Sacrament of Baptism, BY THE SENSIBLE SIGN OF WATER THE HOLY GHOST IS GIVEN UNTO US.

"By the authorities of thus many ancient Fathers, it is plain, that, IN the Sacrament of Baptism, by the sensible sign of water the invisible grace of God is given unto us."¹ In another passage already cited, the Bishop says the Sacraments of CHRIST are "*the instruments of the HOLY GHOST.*"² Shall we then be scared away by the *opus operatum* cry of a few designing men from the true doctrine of the Sacraments, grounded upon the Holy Scriptures, and supported by the authority of so many learned ancient Divines, by the compilers and editor of our Articles, and by the orthodox Reformed Churches abroad?

By these instruments God works invisibly in us.

The third fact is, that "by these instruments God works invisibly in us." The words "in us," are important. They exclude a great error of the Romanists, who suppose that *in one* Sacrament, the LORD's Supper, God at consecration works *invisibly in the substance* of the elements, and changes the bread and wine into the true fleshly body and blood of CHRIST. By reason of this supposed change of substance, "the Papists," as Bishop Ridley says, "believed that the Sacrament was *not the Sacrament*, but *the thing itself whereof it is a Sacrament*, and that *the creature was the Creator*;" hence followed the doctrine that the Sacraments (or as they more accurately express their meaning, the forms or appearances or accidents of bread and wine) *contain and confer grace*, (for they covertly contain the LORD God) and hence followed the doctrine of the "*opus operatum*," which is now so much talked of and so little understood.

¹ Jewel, portion i. pp. 465, 6.

² Ibid. p. 515.

Let us quote a passage from Bishop Gardiner confirmatory of this statement. "Baptism is marvelled at for the wonderful effect that is *in man by it*; *how man is regenerate*, not how the water or the HOLY GHOST is there; but the wonder in this Sacrament (the LORD's Supper) is specially directed to the work of GOD *in the visible creatures*, how they be so changed into the body and blood of CHRIST, which is a work wrought of GOD before we receive the Sacrament." Now hear Cranmer's reply, "as touching this your second mark in the ministration of the Sacraments as well of the LORD's Holy Supper as of Baptism, GOD *worketh wonderfully by His omnipotent power in the true receivers, not in the outward visible signs*. For it is *the person baptized that is so regenerate that he is made a new creature without any real alteration* of the water. And none otherwise is it in the LORD's Supper, for the bread and wine *remain in their former substance and neither be fed nor nourished*, and yet *in the man that worthily receiveth them*, is such a wonderful nourishment wrought by the mighty power of GOD, that he hath thereby everlasting life. And this is the ineffable Work of GOD whereof Cyprian speaketh." "Considering *deeply* this matter, Cyprian wondereth as much *at GOD's work in Baptism* as in the LORD's Supper; Chrysostom wondereth as much; Emissene wondereth as much; Cyril wondereth as much; *all Catholic* writers wonder as much as well *how GOD doth spiritually regenerate us to a new life*, as how He doth spiritually feed and nourish us to everlasting life. And although these things be outwardly *signified* unto us by the *Sacramental* bread, wine, and water, *yet they be effectually wrought in us by the omnipotent power of GOD*."¹ The first sentence from the words "in the ministration" to "outward visible signs," is cited by Mr. Gorham in proof of his assertion that Cranmer, among others, separated the Sacrament or sign from the grace or thing signified in precise and unmistakeable language. The words however, which he has thought proper to quote, certainly do not prove this at all in precise and unmistakeable language, but as they are likely to mislead a reader who does *not* know what Cranmer was contending *for* and *against*, it may be as well to direct attention to his object. He is contending then *against* the transubstantiation of the elements in

CRANMER held that in the ministration of the Sacraments GOD worketh wonderfully in the true receivers, NOT in the visible signs.

¹ Cranmer, vol. iii. p. 523—525.

the LORD's Supper, and he proves it is no necessary consequence of the wonderful working of GOD through the Sacrament by showing *against the Papists* that the Catholic Church ever held that GOD's work in Baptism is as wonderful as His work in the LORD's Supper. And he is contending *for* the honour and dignity of Baptism *against the Papists*, who depreciated that Holy Sacrament to adorn the fond doctrine of transubstantiation, just as our new men are doing to dignify their prevenient grace. It is remarkable however that Mr. Gorham should have so mistaken Cranmer's design in the citation he made, since in *the very next sentence*, the Archbishop, "in precise and unmistakeable language," asserts that "*the person Baptized is so regenerate that he is made a new creature, without any alteration of the water.*"

So also do
RIDLEY

So says Bishop RIDLEY, "in Baptism the body is washed with the visible water, and the *soul is cleansed* from all filth by the invisible HOLY GHOST, and *yet the water ceaseth not to be water*, but keepeth the nature of water still; in like sort in the Sacrament of the LORD's Supper *the bread ceaseth not to be bread.*"¹

and JEWEL.

With reference to the same subject Bishop JEWEL says, "it is *the soul of man* (in the use of the Sacraments) and not the creature of bread or water that receiveth the grace of GOD. *We* have need of GOD's grace, these corruptible elements need it not. Without faith *of our part*, Sacraments be not only unprofitable to us, *but hurtful.*"² Here Bishop Jewel distinguishes between GOD *offering* His grace, on His part, in and by the Sacraments, and man, *on his part*, receiving or rejecting it *according as he has or has not* a lively faith in the promises of GOD made to him in the Sacraments. He who believes the Word of the LORD, will, at the reception of His Holy Sacraments, stretch out the hand of faith to receive and take hold of the proffered mercies: but he, who possesses no *such* faith, expects nothing, asks for nothing, and will receive nothing but GOD's displeasure; for without faith it is impossible to please GOD. Let me illustrate my argument by an extract from CRANMER's defence, &c. "The priest may *well* minister CHRIST's Words and Sacraments to all men, both good and bad, but he can apply *the benefit* of CHRIST's

¹ Ridley, p. 275.

² Jewel, portion iii. p. 445.

passion to no man BEING OF AGE AND DISCRETION (mark these words, good reader) but only to such as *by their own faith do apply* the same to themselves. So, that *every man of age and discretion taketh to himself* the benefits of CHRIST's passion (offered of course in the Sacraments) or refuseth them himself (if not offered they could not be refused) *by his own faith, quick or dead*—that is to say, by his true and lively faith, that worketh by charity, *he receiveth them* or else by his ungodliness or feigned faith *rejecteth* them.”¹ It appears then that Cranmer did not believe the virtue and efficacy of the Sacraments to be derived from the presence nor to be decreased by the absence of faith in the receiver. He held that the Sacraments are entire and effectual because of CHRIST's *institution* and *promise*, and that in all cases GOD *offers* His grace to man, which, *if he is of age and discretion*, is *received or rejected according as the adult recipient has or has not faith in that promise*. These observations lead me to the consideration of the next sentence in the Articles, which affirms that *by the Sacramental signs*, God “doth not only quicken but strengthen and confirm our faith in Him.”

FAITH is required only of those who are of age and discretion.

This is certainly one purpose for which GOD instituted His Sacraments. Faith is an instrument by which man *receives, not merits or deserves*, his justification *for CHRIST's sake and merit*; and *that we may obtain* a lively faith of *our own selves* being received into the Divine favour, and of the remission of *our own* sins by CHRIST's sacrifice, GOD instituted the ministry of His Word and Sacraments. For by the Word and Sacraments, as by His instruments, the Holy Spirit is given, who creates faith² in those who welcome the good tidings that GOD for CHRIST's sake, and not for their own merits, receives them into His favour. “Excitat” “quickens” refers perhaps more particularly to the gift and quickening of this faith in Baptism—whilst “confirmat” “strengthens and confirms” alludes to the grace of the LORD's Supper.

By Faith man receives the grace which God offers.

As the *nature* of the faith here meant is disputed, it is of consequence to determine this question. Upon referring to Article XIII. of the AUGSBURG CONFESSION of 1530, the reader will

¹ Cranmer, vol. ii. p. 461.

² Sylloge Confessionum. Conf. Augustana, Arts. iv. & v. pp. 124, 5. Art. iv. of 1538. Cranmer, vol. iv. p. 277.

Adults are
required to
believe some
special
truths,

perceive that the faith required of adults for a *beneficial* reception of the Sacraments is a belief of some *special truth* in addition to the Articles of Faith contained in the Apostles' Creed. "Itaque utendum est Sacramentis, ita ut fides accedat, *quæ credat promissionibus, (id est 'remitti peccata')* quæ PER Sacramenta exhibentur et ostenduntur." To which the following clause is added in the Confession of 1540; "Hac fide accipimus promissam gratiam, quam Sacramenta significant, et Spiritum Sanctum."¹ Again, the ARTICLES OF 1536, (wherein, says Neal, in his History of the Puritans, "*the Scriptures and the ancient Creeds are made the standard of faith without the tradition of the Church or decrees of the Pope,*"²) require of adults and children having the use of reason, not only true repentance and a belief of all the Articles of our Faith, but also a "*firm credence and trust in the promises of GOD adjoined to the said Sacrament*, that is to say, that IN and BY this said Sacrament which they shall receive, GOD the FATHER giveth unto them for His SON JESUS CHRIST's sake remission of all their sins, and the grace of the HOLY GHOST, whereby they be newly regenerated and made the very children of GOD."³ This same *special* faith is also required in THE INSTITUTION OF A CHRISTIAN MAN published in 1537.

viz. that the
promises of
GOD ad-
joined to
the Sacra-
ments,

Again, if the reader will refer to the ARTICLE IX. OF 1538, he will find that in the use of the Sacraments the *adult* is required of necessity to have a *special faith*, believing those promises, which, *by means of the Sacraments*, are shown, figured, and offered, to be *made good and performed by the Sacraments*. And in the *Article VI. on Baptism*, adults, who desire Baptism, are required to bring true repentance, a confession of the Articles of the Faith, and a *true belief that remission of sins and justification is THERE (in Baptism) given to them for CHRIST's sake*, as S. Peter says in the Acts, "repent and be Baptized every one of you in the name of JESUS CHRIST for the remission of sins, and ye shall receive the gift of the HOLY GHOST."⁴ It is too precisely stated to admit of dispute, that the faith required of adults when coming to baptism is not a *general* belief of the Articles, but a belief of a *special truth*, viz. of *their* obtaining

are given to
them at their
ministra-
tion.

¹ Sylloge Confessionum, pp. 127, 174.

² Neal, vol. i. p. 17.

³ Formularies of Faith, p. xx. pp. 7 & 8.

⁴ Cranmer's works, vol. iv. pp. 285, 280.

remission of their sins *there* (in Baptism). It is not a belief of a remission of *their* sins by a prevenient act of grace *before* coming to the Font.

In 1543, the NECESSARY DOCTRINE was published, and it requires all who have the use of reason to come to Baptism, "truly contrite and penitent of all their sins done before, believing and confessing all the Articles of the Creed, *and having a sure faith and trust in the promises of God* (made and fulfilled in and by the Sacraments, as is evident from the preceding words, 'to all those that worthily receive the same') of remission of their sins, and purposing ever after to lead a Christian life."¹ That this is the *special* faith required is put out of doubt by a passage contained in the next Article on the Sacrament of Penance. "Every man before he entereth into the ways of fruitful penance must have for a ground and foundation *such a belief* as whereby he hopeth and looketh *by the* Sacrament of Penance, to attain remission of all his sins."² And indeed it is distinctly laid down in the *Article of Faith*, which, after declaring that no *such* faith is taught in Scripture as certifies a man "*that he is of the predestinates, which shall to the end persevere in their calling,*" affirms that, "truth it is, that in the Sacraments instituted by CHRIST we may constantly believe the works of God in them to our PRESENT *comfort and application* of His grace and favour, with assurance *also* that He WILL not fail us, if we fall not from Him; wherefore *so continuing* in the state of grace with Him, we may believe undoubtedly to be saved."³

In 1548, what is commonly called "CRANMER'S CATECHISM" was published. And here again the same *special* faith is spoken of. By the Sacraments or holy seals "God's ministers do work with us in the name and place of God (yea, God Himself worketh with us) to *confirm us in our faith*, and to asserten us, *that we are the lively members of God's true Church*, and the chosen people of God, to whom the gospel is sent, and that all those things *belong to us*, whereof the promises of the gospel make mention. The first of these Sacraments is baptism, *by the which* we be born again to a new and heavenly life, and be received into God's Church and congregation, which is the foundation

¹ Formularies of Faith, p. 256.

² Ibid. p. 258.

³ Ibid. p. 224.

and pillar of the truth.”¹ “Wherefore, good children, when a man is baptized, it is as much to say, as he doth there confess, that he is a sinner, and that he is under the rule and governance of sin, so that of himself he cannot be good or righteous. *And therefore he cometh to baptism and there seeketh for help and remedy and desireth God, first to forgive him his sins, &c.*”² “*Before we were baptized, it is evident that we were sinners, &c. But after that our sins in baptism be forgiven us, and we believe the promise of God, and so by our faith be justified, (i.e. we accept and receive the justification offered us in Baptism) then our consciences be quieted and we be glad and merry, trusting assuredly that God is no more angry with us for our former offences, and that we shall not be damned for the same.*”³

We will next invite attention to a passage in CRANMER’S DEFENCE, &c. which appeared in the year 1550. “Fourthly, it is to be noted that the true knowledge of these things (that ‘CHRIST is such a spiritual and perfect good that He preserveth both body and soul for ever’) is the true knowledge of CHRIST; and to teach these things is to teach CHRIST; and *the believing and feeling these things is the believing and feeling of CHRIST in our hearts.* And the more clearly we see and understand and believe these things, the more clearly we see and understand CHRIST and have more fully our faith and comfort in Him.

“And although our *carnal* generation and our *carnal* nourishment be known to all men by daily experience and by our common senses; yet *this our spiritual generation and our spiritual nutrition be so obscure and hid unto us, that we cannot attain to the true and perfect knowledge and feeling of them, but only by faith, which MUST be GROUNDED upon God’s most holy Word and SACRAMENTS.*

“And for this consideration our Saviour CHRIST hath not only set forth these things most plainly in His holy word that we may hear them with our ears, but He *hath also ordained one visible Sacrament of spiritual regeneration in water*, [not a prevenient act of grace of which we have no better assurance than Messrs. Gorham and Goode’s word] and another visible Sacrament of spiritual nourishment in bread and wine, to the intent that as

The Sacraments were ordained to confirm our faith,

¹ Cranmer’s Catechism, p. 183.

² Ibid. p. 185.

³ Ibid. p. 187.

*much as possible for man,*¹ we may see CHRIST with our eyes, smell Him at our nose, taste Him with our mouths, grope Him with our hands, and perceive Him with all our senses. For as the word of GOD preached putteth CHRIST into our ears; so likewise *these elements* of water, bread and wine, *joined to God's word*, do, after a Sacramental manner, put CHRIST into our eyes, mouth, hands, and all our senses.

“And for this cause CHRIST ordained Baptism in water *that as* that when we be baptized CHRIST is verily present with us and regenerates us, &c. *surely as we see, feel, and touch water with our bodies* and be washed with water, *so assuredly ought we to believe, when we be baptized, that CHRIST is verily present with us, and that by Him we be newly born again spiritually, and washed from our sins and grafted in the stock of CHRIST's own body, and be apparelled, clothed, and harnessed with Him in such wise, that as the devil hath no power against CHRIST, so hath be none against us, so long as we remain grafted in that stock, and be clothed with that apparel and harnessed with that armour.* So that the washing in water of Baptism is, as it were, a showing of CHRIST before our eyes and a sensible touching, feeling, and groping of Him, *to the confirmation of the inward faith we have in Him.* And in like manner CHRIST ordained the Sacrament of His body and blood in bread and wine, &c.”² Again, if we turn to the second book of HOMILIES which was set forth in 1562, we shall find that, in the first part of the sermon concerning the Sacrament of the LORD's Supper, we have a plain description of the nature of *that* faith which is required of adults who desire the Sacraments. “Now it followeth to have with this knowledge a sure and constant faith, *not only* that the death of CHRIST is available for the redemption of all the world, for the remission of sins and reconciliation with GOD the FATHER; *but also* that He hath made upon His Cross *a full and sufficient sacrifice for thee*, a perfect cleansing of *thy* sins, so that thou acknowledge no other Saviour, Redeemer, Mediator, Advocate, Intercessor, but CHRIST only, and that thou mayest say with the Apostle, that ‘*He loved thee and gave Himself for thee.*’ For this is *to stick fast to*

¹ So if a prevenient act of grace exceeds the virtue and benefits of Baptism, it would in Cranmer's judgment be beyond the power of man's faculties to profit by it.

² Cranmer, vol. ii. pp. 302, 3.

CHRIST's promise made in His institution, and to make CHRIST thine own, and to apply His merits unto thyself."¹

Dean NOWEL taught that the infidelity of the recipient does not cause the Sacraments to lose their power and nature.

DEAN NOWEL too, in his catechism, which appeared in 1570, and was enjoined by the Canons of 1571, to be exclusively used,² considers the faith which is required for a beneficial reception of the Sacraments, to be a belief of certain *special* truths. The faithful alone, he says, receive this fruit (the grace of remission and regeneration in Baptism) but the faithless by rejecting *the promises there* (in Baptism) *offered to them by GOD*, stop the approach of this grace to themselves and go away empty, yet they *do not therefore cause the Sacraments to lose their own power and nature*.³ Here two things are worthy of being remarked; 1st, that the faith required at the reception of the Sacraments is such as receives the promises *there* offered to them by GOD; and 2ndly, that the infidelity of the recipient does not alter the nature nor diminish the efficacy of the Sacraments. It were easy to add to the quotations above cited, but it is thought they are sufficient to prove that the faith which is required of worthy recipients of the Sacraments is not a belief in the Articles of the Christian faith *alone*, as they are embodied in the Creed, nor a belief in a *previous* remission of sins, as the Calvinists and Mr. Gorham maintain, but a firm credence and trust in the promises of GOD *adjoined to the Sacraments*, that is to say, that *in and by* the Sacraments, as divinely appointed instruments, GOD gives unto them for His SON's merits remission of all their sins and the grace of the HOLY GHOST.

Three reasons assigned for refusing all rites but Baptism and the Lord's Supper, the dignity of Sacraments of the Gospel.

The next paragraph deserves our attention. It pronounces those *five* rites, commonly⁴ called Sacraments at the time of the compilation of the Article, *not to be Sacraments of the gospel*, nor to have *like nature* of Sacraments with Baptism or the LORD's Supper, *for that they have not any visible sign or ceremony ORDAINED OF GOD*. Mr. Gorham appears to attach little or no importance to the fact of the visible sign or ceremony of the Sacraments being ordained of GOD; but the compilers of our

¹ Homilies, p. 407.

² Cardwell's Documentary Annals, vol. i. p. 266.

³ Noelli Catechismus, published in the Enchiridion Theologicum, at Oxford, 1792, vol. ii. p. 215.

⁴ "Commonly," is equivalent to this expression of Bishop Jewel's, "which some of late years have called Sacraments."

Articles lay very great stress upon this circumstance, for in the following Article they ascribe the whole efficacy of the Sacraments to CHRIST's *institution and promise*. In the speech which CRANMER delivered in Convocation in 1536, he said, "these be *weighty* controversies now moved and put forth, (similar questions to those with which Mr. Gorham is now vexing the Church) *not of ceremonies and light things*, but—'of the manner and way *how sins be forgiven*'—'of the true use of the Sacraments,' whether the outward work doth justify man, or whether we receive our justification by faith (in the promises of GOD made to us in the Sacraments.) Finally, whether the ceremony of confirmation, of orders and of annealing (i.e. extreme unction), and such other (*which cannot be proved to be institute of CHRIST, nor have any word in them to certify us of remission of sins*) ought to be called *Sacraments*, and to be compared with Baptism and the Supper of the LORD or no?"¹

These debates in Convocation resulted in the compilation and adoption of the "ARTICLES ABOUT RELIGION," in which all mention of four out of the seven Sacraments is omitted. In the following year, however, THE INSTITUTION OF A CHRISTIAN MAN was published. This book allowed these four ceremonies the name of Sacraments, but declared they were not *such* Sacraments as Baptism and the LORD's Supper. Let us see then what the *distinguishing qualities* are. "Although the Sacraments of Matrimony, of Confirmation, of Holy Orders, and of Extreme Unction have been of long time past received² and approved by the common consent of the Catholic Church, to have the name and dignity of Sacraments, as indeed they may be well worthy to have'—'yet there is a *difference in dignity and necessity* between them and the other three Sacraments of Baptism, of Penance, and of the Altar, and that for divers causes. First, because these three Sacraments *be instituted of CHRIST*, *to be as certain instruments or remedies necessary for salvation, and the attaining of everlasting life*. Secondly, because they be also commanded by CHRIST *to be ministered and received in their outward visible signs*. Thirdly, because they have *annexed and*

They want the words of institution, or the visible signs, or the promise of grace annexed to the sign.

¹ Cranmer's Works, vol. ii. p. 17.

² Peter Lombard, the Master of the Sentences, first declared the number of the Sacraments to be precisely seven. He died in A.D. 1164.

*conjoined unto their said visible signs such spiritual graces, as whereby ' (by which signs)' our sins be remitted and forgiven, and we be perfectly renewed, regenerated, purified, justified, and made the very members of CHRIST's mystical body, so oft as we worthily and duly receive the same."*¹

ABSOLUTION has no sign to which a promise is annexed.

ORDERS has a sign, but no promise of remission of sins is annexed to it.

Let us now turn to the HOMILY OF COMMON PRAYER AND SACRAMENTS, and observe the reasons there assigned for refusing Absolution (i.e. penance), and Orders the title of a Sacrament in the *exact* signification of the term. "Although ABSOLUTION hath the promise of forgiveness of sin, yet *by the express word of the New Testament* it hath *not this promise annexed and tied to the visible sign*, which is imposition of hands. For this visible sign (I mean laying on of hands) *is not expressly commanded in the New Testament* to be used in Absolution, as the visible signs in Baptism and the LORD's Supper are; and therefore Absolution is *no such* Sacrament as Baptism and the Communion are. And though the ORDERING OF MINISTERS hath his visible sign and promise, yet *it lacks the promise of remission of sin, and all other Sacraments besides the two above named do*. Therefore, neither *it*, nor *any other* Sacrament else be *such* Sacraments as Baptism and the Communion are. But, in a *general acceptation* the name of Sacrament may be attributed to *any thing* whereby an *holy* thing is signified."²

Bishop JEWEL says the five *want* either the word or element, or both.

We will next have recourse to the pages of Bishop JEWEL. "*Who hath ordained the Sacraments?*" he asks. "Not any prelate, not any prince, not any angel or archangel, but *only God Himself, for He only* hath authority to *seal* the charter, in whose authority only it is to *grant* it; and *only He* giveth the *pledge* and *confirmeth His grace* to us, which *giveth His grace into our hearts*." Chrysostom saith, "*Divinum et integrum non esset mysterium si quicquam ex te adderes*." "The mystery were *not of God, nor perfect, if THOU COULDEST PUT ANYTHING TO IT*."³ "These five *want* either the word, or the element, or both, and therefore may not be taken for *true* Sacraments." "When I say a Sacrament, I mean *a ceremony commanded by God in express words*." For God *only* hath the *authority* to institute a Sacrament. Sacraments are confirmations and seals of the pro-

¹ Formularies of Faith, pp. 128—9.

² Homilies, p. 324.

³ Jewel, portion ii, p. 1100.

mises of God, and are not of the earth, but from heaven. As CHRIST saith, "the Baptism of John, whence was it? from heaven, or of men?"

"I protest that the use and order of Confirmation rightly used is profitable and necessary in the Church and no way to be broken. But all that is profitable and necessary is not a Sacrament. CHRIST did *not command it*; He spake *no word* of it. Look and read, if you doubt it. CHRIST's Words are written and may be seen. You shall *never find that He commanded 'Confirmation,' or that He made any special promise to it.* Therefore may you conclude that it is *no Sacrament*—otherwise, being rightly used, *it is a good ceremony* and well ordained of our ancient fathers."¹

Again, speaking of the oil of the Chrism used by the Church of Rome as the outward visible sign of Confirmation, the Bishop says, "*It is no fit instrument, without commandment or promise by the word, to work salvation.*"

CONFIRMATION is not instituted by CHRIST nor is any special promise made to it, and is therefore *no Sacrament.*

In his Defence of the Apology, he writes in similar terms. "The other *five Sacraments want either the word or the element or both together.* As for example, matrimony, order, and penance, *have the Word of God, but they have no outward creature or element.*

EXTREME UNCTION has *no promise* by the word to work salvation.

Extreme unction and Confirmation have *neither word nor element.* Therefore, these five latter, *in proper use of speech, are not taken for necessary Sacraments of the Church.*"² Once more, Bishop Jewel speaking of *matrimony*, asks, "*how can matrimony sanctify a man or make him holy? or by what institution of CHRIST containeth it grace in itself and power to sanctify? or if it CANNOT SANCTIFY, NOR HAVE SUCH GRACE, HOW THEN CAN IT BE CALLED A SACRAMENT?*"³

MATRIMONY has *no element nor power to sanctify.*

We are now perhaps in a position to explain the difference which exists between Baptism and the Lord's Supper, which our Church styles by way of eminence, "Sacraments of the Gospel," and those five ceremonies, which "in proper use of speech," do not deserve that appellation. The latter have *no visible sign or ceremony ordained of God.* Man has appointed an outward sign in some instances, but alas! as *he could not give grace into our hearts, he had no authority to appoint a pledge to confirm to us the reception of that grace.* In the use therefore of *such a sign, we can have no certainty of receiving any invisible*

¹ Jewel, portion ii. pp. 1125, 6.

² Ibid. iii. pp. 458, 9.

³ Ibid. iii. p. 445.

grace. CHRIST did not institute it to be an instrument by which He might work, as He spake *no word* to it, nor made any *special promise* of remission of sins to it. It cannot sanctify us, it has no such grace; "*how then,*" asks Bishop Jewel, "*can it be called a Sacrament?*" It is almost needless to direct the reader's attention to the fact that the *possession* of those qualities, which the *five* rejected Sacraments *lack*, is the *differentia* of a Sacrament of the gospel, and if all or any of those distinguishing properties can be actually *separated by man* from the Sacrament, it would be *degraded* to the rank of a *ceremony* and *cease to be a Sacrament of the gospel*.

The Sacraments of the gospel must *possess* those qualities which the five rites *lack*.

The last paragraph relates *only* to the LORD's Supper.

We will now pass on to the consideration of the last paragraph containing the word "*worthily*," which Mr. Gorham and his friends consider themselves authorized to transfer to the Twenty-seventh Article on Baptism, and by the dexterous employment of which they think they can make it satisfactorily appear that *the Church of England ascribes the efficacy of the Sacraments to the internal excellence of the receiver, instead of to CHRIST's institution and promise*. But what if we can show that this paragraph relates solely to the LORD's Supper, and that the word "*worthily*," is *not* employed by Mr. Gorham in the strict and peculiar sense in which it was used by the compilers of the Article?

I contend that this paragraph relates to the LORD's Supper alone. First, because *the Church no where teaches it to be a sin to GAZE on the Sacrament of Baptism*. On the contrary, her will is, that "the people are to be admonished, that it is most convenient, that *Baptism* should *not* be administered but upon Sundays and other holy days, when *the most number of people* come together."¹ But on the other hand, I find the act of *gazing* at the celebration of the LORD's Supper gravely reprehended in the Common Prayer Book of Elizabeth, published in 1559, only three years before the Articles were last revised. The exhortation, which the priest is commanded to address to the people whom he saw negligent to come to the Holy Communion, runs in these terms, "and whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that *unto this unkindness ye will not add any more*, which thing ye

First, because it was *not* accounted an abuse to gaze on Baptism.

¹ First Rubric, before The Ministration of Public Baptism of Infants.

shall do, if ye stand by as GAZERS AND LOOKERS ON THEM THAT DO COMMUNICATE, *and be no partakers of the same yourselves.* For what thing can this be accounted else, than a further contempt and unkindness unto God? Truly, it is a great unthankfulness to say nay when ye be called; but *the fault is much greater when men stand by, and yet will neither eat nor drink this Holy Communion with others.*"¹ This exhortation first appeared in the second Liturgy of Edward VI.,² which was sanctioned by the House of Commons in April, 1552, and was used throughout the kingdom on the feast of All Saints following (November 1, 1552), at the time Cranmer was actively engaged about his own Articles of Religion. It was added at the special instance of Bucer.³ Again, if we turn to the HOMILY *of the worthy receiving and reverent esteeming of the Sacrament of the body and blood of CHRIST*, we read as follows:—"So our loving SAVIOUR hath ordained and established the remembrance of His great mercy expressed in His passion, in the institution of His heavenly Supper, where *every one of us must be guests and not gazers, eaters and not lookers.*"

2ndly. Because the *only* Sacrament which was carried about was the LORD'S Supper. This superstition, we are told in the Twenty-eighth Article, was no part of CHRIST'S Ordinance. "The Sacrament of the LORD'S Supper was not by CHRIST'S Ordinance (ex institutione Christi, which same words were used in the *Latin* version of Elizabeth's Prayer Book to represent the words, 'rightly and duly,' in the English version of the Prayer for the Church Militant) reserved, carried about, lifted up, and worshipped."

2ndly. Because the Sacramental water was not carried about.

3rdly. The passage of Scripture quoted, 1 Cor. xi. 29, has reference only to the LORD'S Supper. "For he that eateth and drinketh *unworthily*, eateth and drinketh damnation to himself, *not discerning the LORD'S Body.*"

3rdly. Because the Scripture quoted relates solely to the LORD'S Supper.

These three reasons will perhaps convince many persons that there is strong internal evidence in support of my views; but then it may be said, this appears to be weakened by the fact of the compilers of the Articles having used the plural form *Sacra-*

¹ Liturgy of Queen Elizabeth, pp. 187, 8 (Parker Society).

² Two Liturgies of Edward VI. by Dr. Cardwell, p. 285.

³ Dr. Nicholl's additional Notes to the Common Prayer, p. 43, &c.

ments "Sacramenta." Does not this prove that they intended the doctrine of this paragraph to apply to *Baptism* as well as the LORD's Supper? Mr. Gorham's advocate, Mr. Turner, was very positive on this point, and is reported to have said that "it could *not be denied* that this (part of the Twenty-fifth) Article applied to Baptism, for it referred to the *two* Sacraments retained by the Church of England."¹ In the face of so grave an authority, I take the liberty to make a public denial of its application to Baptism, and assert that the word *Sacraments* relates to the TWO OUTWARD PARTS AND VISIBLE SIGNS OF ONE SACRAMENT, the LORD's Supper, and NOT to the TWO SACRAMENTS of Baptism and the LORD's Supper, retained in the Church of England.

The plural form Sacraments denotes the two outward parts of one Sacrament, and NOT Baptism and the LORD's Supper.

I am however ready to acknowledge that the word *Sacraments* being in the plural number has caused no slight difficulty to such Divines as have hitherto commented on this part of the Article, but it must be attributed to an imperfect acquaintance with history and with the ancient meaning of the words of the Article. Bishop TOMLINE says, "though the remaining part of this Article speaks of '*Sacraments*' in the plural number, yet *it more particularly relates to the LORD's Supper only.*"

Its meaning not generally understood.

DR. HEY says, "*Sacraments*" are not "to be gazed upon," is applicable to the LORD's Supper only; "*duly use them*" may indeed include Baptism, because consecrated water used to be carried home and given to the *diseased*.² But S. Paul's

¹ The Gorham Case, p. 33, 2nd edition.

² Dr. Hey here labours under an erroneous impression.

It will be presently seen that Dr. Bennet knew of no such practice as carrying about and elevating the Sacramental element of Baptism; and I think if such a practice had existed it would have been reprehended in the Twenty-seventh Article as is done in the case of the LORD's Supper in the Twenty-eighth. It is also very singular that Jewel, when speaking of the bread being carried about and gazed upon (the two superstitions here condemned) says nothing of the water of Baptism. Apol. part ii. c. xv. div. i.

The sprinkling of Holy water was designed to put us in mind of our Baptism and of the blood of CHRIST sprinkled for *our redemption* upon the Cross, (Articles about Religion of 1536, p. xxx.) and is distinct from the water of Holy Baptism.

Durandus, Rat. Off. Div. Lib. iv. cap. iv. s. 4, says, *Aqua igitur in memoriam baptismi omni dominica benedicitur*. It is distinguished by him from the water of Baptism. "*Et nota QUATUOR esse genera aquæ benedictæ. Prima, in quâ fit judicium purgationis quæ in usu non est; secunda aqua, quæ sanctificat in dedicatione Ecclesiæ et altaris.*" For the blessing of this, see lib. i.

passage about unworthy receiving relates *to no Sacrament but the LORD's Supper.*

“In *excuse* for this using plural where only one thing is meant, we may say, let any one try to use the singular number, and yet keep to the subject of Sacraments in general. Several other little things may be said. ‘*They*’ is sometimes used when the meaning only is to keep the expression general, and not determine whether *he* or *she* or *several* be meant. ‘*They* whom I shall employ in this business will do it well, you may depend upon it;’ a person who said this might employ *one* man, or *one* woman, as well as several. We affirm concerning any thing in the plural when we are speaking of it as being some *species* or *class*. ‘Your *Voltaires* are dangerous people.’ *Forbes* says, ‘*patres aliquando de uno Sacramento loquentes, utuntur vocabulo numeri pluralis.*’ And in the epistle to the Hebrews we find something which seems to be of the same nature, ‘subdued kingdoms,’ &c. &c. predicated of a few particular men; Gideon, Barak, and every *one* of whom did not perform *all* the exploits there mentioned, though they were performed by the persons named.

“We cannot well say more in the way of explanation without encroaching on some of the subsequent Articles.”¹

DR. BENNET has the following observations:—“By the word

c. vii. num. 7, 12. *Tertia est, quia in ecclesiâ aspergimur de qua hic agitur. Quarta, aqua baptismi.* The ceremony of blessing the water of sprinkling is thus described. Lib. i. c. vi. 9. Salt is mixed with the water, and a cross is *three* times made over the water to remind the people of the benefits they have received from the HOLY TRINITY. Ib. Lib. iv. cap. iv. num. 10 & 8. But the *water of baptism is consecrated* with these *six* ceremonies.—1st. The priest prays; 2nd. He touches the water three times with his hand, dividing it in the form of a cross; 3rd. He changes his voice according to the nature of the different parts of service; 4th. A taper is dipped in the water; 5th. When the catechumens have been baptized other tapers are lit to signify that, after the HOLY GHOST has cleansed their hearts and introduced them into the society and unity of the Church, then He will illuminate their hearts, and the priest also breathes upon the water; 6th. He mixes the chrism in the water. Dur. lib. vi. cap. lxxxii. In lib. i. c. vi. 10, he says, no one is baptized before he hath tasted salt, and in order that even Infants may have, by symbolical meaning of the Sacraments, that which they cannot have in fact, the water is not blessed without a mixture of salt. This water was consecrated at Easter. See Nicholl's note under the words, “Sanctify this water.” Durantus says, *aquam benedictam non esse Sacramentum*, p. 71, (5), *De Ritibus Ecclesiæ Catholicæ*.

¹ Hey's Lectures, vol. iv. pp. 238, 9.

"Sacraments" in this clause, the Church means the Sacramental elements, and she manifestly strikes at that known practice of the Papists, who elevate the Host, and carry it about to be seen, and adored by the people. But the Papists themselves never used to carry about or elevate the element of Baptism, that I know of, and *I cannot tell how our Church happened to express herself in the plural number.*

Here then we find the Doctors somewhat perplexed, and Dr. Bennet finally acknowledges his inability to assign the true reason.

It will then be my humble endeavour to supply the reader with the information which is so desirable, otherwise the compilers of the Articles may *seem* to be liable to the charge of employing ambiguous language or of expressing themselves with less care and accuracy than might be expected in "the severely accurate standard" of the doctrine of the Church.

In explaining the words of the Articles we must have regard to their usage at the time the Articles were compiled.

I would however first premise, that the Article under consideration was compiled nearly three hundred years ago, and that its doctrine is expressed in the terms and phrases *usual and well understood in those days.* It will be remembered that the Prayer Book was revised in 1662, and some alterations were made "for the more expressing of some words and phrases of ancient usage in terms more suitable to the language of the present time (1662), and the clearer explanation of some other words and phrases, that were either of doubtful signification or otherwise liable to misconstruction."¹ But *no* change has taken place in the language of the Articles since 1571. The phrases of the old doctors therefore remain unaltered, and consequently we must have recourse to their writings and to history, if we desire to ascertain the primitive sense of any expressions, which are rendered unintelligible by *our ignorance* of the meaning *then* affixed to them. Take for instance the phrase "those five *commonly* called Sacraments," which occurs in this very Article. We should not express ourselves so now, but the five were *commonly*² called

¹ Preface to the Book of Common Prayer.

² The Bishop of London in his answer to Cranmer's fifth question on the Sacraments says, "this word Sacrament in our language commonly hath been attributed to the seven *customably* called Sacraments." Burnet, vol. i. Records, Book iii. p. 210.

Sacraments, *when the Articles were made*. Again, we should not now translate “*pravâ imitatione*,” “*corrupt following*,” but *corrupt imitation* (see also Article IX. “*in imitatione*” “*in the following*.”) These examples show that our mode of expression has now changed from the ancient usage.

Again, the word “*damnation*” bears a different meaning now-a-days from that it was supposed then to do, and therefore Bishop Tomlin “*recommends it to all clergymen occasionally to explain to their congregations the meaning of the original passage from which it is taken, as well as the sense of the word ‘damnation,’ when our Bibles were translated.*” Similar observations might be made on the word “*purchase*,” and many other expressions. See Hey, ii. 205, p. 11, also the word “*coward*” above, p. 64.

The word “*Sacraments*,” is an instance of this sort, and *applies solely to the two outward signs of the LORD’s Supper*, as I shall presently prove by incontestable evidence.

My first witness will be the Book of Common Prayer which was in use when our Articles were last revised,—Queen Elizabeth’s book of 1559, to which I anticipate no reasonable objection.

The *second*¹ exhortation to the Holy Communion commences with these words: “*Dearly beloved, forasmuch as our duty is to render to Almighty GOD our Heavenly FATHER, most hearty thanks, for that He hath given His SON our Saviour JESUS CHRIST, not only to die for us, but also to be our spiritual food and sustenance, as it is declared unto us, as well by GOD’s word, as by the holy Sacraments of His blessed body and blood;*”² which is rendered in the Latin version, published by authority in 1560, “*tum sacramentis corporis et sanguinis sui.*”

The word Sacraments is applied to the LORD’s Supper only in Queen Elizabeth’s Prayer Book,

In Queen Elizabeth’s Injunctions of 1559, (the same year with the Prayer Book) we find the same manner of speech. “*Item, where also it was in the time of Edward the Sixth, used to have the common sacramental bread of common fine bread; it is ordered for the more reverence to be given to those holy mysteries, being the Sacraments of the body and blood of our Saviour JESUS CHRIST.*”³

and in her Injunctions;

¹ It is the *first* in our present Prayer Book.

² Liturgy of Queen Elizabeth, p. 188.

³ Cardwell’s Documentary Annals, vol. i. p. 202.

by Bishop
JEWEL;

Bishop Jewel, the *editor of the Articles at the last review*, also applies the plural number "Sacraments" to the LORD's Supper alone. Thus in his *Apologia Ecclesiæ Anglicanæ*, pars ii. cap. xii. div. 3. "Populo vero ad sacram communionem accedenti utramque partem eucharistiæ tradendam esse . . . et adversarios hodie nostros, qui, explosa atque abdicata communione sine verbo Dei . . . privatas missas et mutilationem *sacramentorum* defendant . . . improbe facere et esse sacrilegos." "Moreover, when the people cometh to the Holy Communion, the Sacrament ought to be given them in both kinds; and therefore we say that our adversaries at this day, who, having violently thrust out and quite forbidden the Holy Communion, do without the word of God, defend and maintain their private masses and the mangling of the *Sacraments*, do wickedly therein and are very Church robbers."¹ Again, speaking of the buying and selling of masses and the worshipping of the bread and the carrying it about on an ambling horse, whithersoever themselves journey; he says they have brought the *Sacraments* of CHRIST to be used as a stage play.² Again he writes, "We say that the *Sacraments* without faith do not once profit those that be alive, a great deal less do they profit those that be dead;" alluding to the masses for the dead.

by Arch-
bishop
CRANMER;

Having now shown it was the "usus loquendi," when the Articles were last revised, I proceed to the writings of those who are on all sides acknowledged to have had *the chief hand in their compilation*. I will begin with Archbishop Cranmer. "*This is My body, This is My blood*. I said that CHRIST in these words made demonstration of the bread and wine and spoke figuratively, calling bread His body and wine His blood, because He ordained them to be *Sacraments* of His body and blood."³

Again, "and yet as with our corporal eyes, corporal hands, and mouths, we do corporally see, feel, taste, and eat the bread and drink the wine, being the signs and *Sacraments* of CHRIST's body, even so with our spiritual eyes, hands, and mouths, we do spiritually see, feel, taste, and eat His very flesh and drink His very blood."⁴

¹ Jewel, portion iii. (Parker Society) pp. 13, 63.

² Jewel, portion iii. pp. 14, 64.

³ Cranmer, i. p. 380.

⁴ Cranmer, ii. p. 441.

Once more. "The sacrament and mystical bread being broken and distributed after the institution of CHRIST, and the mystical wine being likewise taken and received, be not only *Sacraments* of the flesh of CHRIST wounded for us and of His blood shedding, but also *be most certain Sacraments* to us, and, as a man would say, seals of GOD's promises and gifts and also of that holy fellowship which we have with CHRIST and all His members."¹

We will next cite Bishop Ridley.

"Gelasius in an epistle of the two natures of CHRIST (*contra Eutychen*) writeth thus: 'The *Sacraments* of the body and blood of CHRIST, which we receive, are *Godly things whereby, and by the same, we are made partakers of the Divine Nature.*'"²

and by
Bishop
RIDLEY.

Watson (the Papist concluded), "Ergo. The bread and wine are not *Sacraments.*"³

Coverdale also uses the same phrase. "The most sacred *Sacraments*⁴ also of the body and blood of CHRIST are called His body and blood because they declare unto us what the body and blood of CHRIST be unto us." "Here mayest thou plainly see by what means our ghostly enemy hath spoiled us of the use of these *most precious jewels* the *Sacraments* of CHRIST's body and blood."⁵

It is now needless, we suppose, to quote any further authorities in proof of a fact so well attested.

It may however be asked why the plural number is so used. Three reasons may be assigned: 1st, because the matter in the LORD's Supper is two-fold; 2ndly, because the bread was consecrated separately from the wine;⁶ and 3rdly, because the Romish Church having sacrilegiously divided the Sacrament of the LORD's Supper by withholding the cup from the Laity, it had become customary to speak of the two visible symbols *separately*, as the Sacrament of the body and the Sacrament of the blood.

Three reasons why the plural number "Sacraments," was applied to the LORD's Supper.

To clear up all doubts on this head, I will quote a passage from Archbishop Cranmer's preface to his answer to Bishop Gardiner's crafty and sophistical cavillation devised against the

¹ Cranmer, iv. 15.

² Ridley, p. 44.

³ Ridley, 24.

⁴ Coverdale, p. 533.

⁵ Coverdale, 535.

⁶ Nicholl's Additional Notes, p. 48, c. †.

true and Godly doctrine of the most Holy Sacrament of the body and blood of our SAVIOUR JESUS CHRIST. He says, he thought it good to admonish the reader of certain words and kinds of speeches, which he uses to prevent mistakes, and amongst other things, the following expressions occur: "Although the truth be, that in *the Sacrament of CHRIST's body* there is corporally but the substance of bread only, and in the *Sacrament of the blood* the substance of wine only."¹

Ridley also very frequently uses the same expression. "There is but one material substance *in the Sacrament of the body*, and only one likewise *in the Sacrament of the blood*."²

The singular number, Sacrament, employed about 1629.

The words "shall also receive the Sacraments," now expunged.

Should any person compare the passage I cited from Queen Elizabeth's Prayer Book with our present Book, he will find the plural number has been changed into the singular. The alteration was not made till after 1629, and perhaps the word was then altered, for the same reason which Bishop Cosin assigns for altering a rubric at the end of the Communion Service. It is to be found among the notes he made of "Particulars to be considered, explained, and corrected in the Book of Common Prayer."³ "Lxvi. In the last rubric there it is ordered and said, '*That every parishioner shall communicate at the least three times in the year, and shall also receive the Sacraments, according to the order in this book appointed.*' Where the word Sacrament in the plural number being annexed to their communicating of the LORD's Supper, (which is one Sacrament already past and supposed to have been taken by the people, who are likewise already baptized in another), *occasion is hereby given to think, that the Church of England alloweth of more Sacraments than two.* But this being contrary both to Articles of Religion and the Catechism here following, *it is requisite that in this place some explanation be made of the word Sacraments that there may be no difference between one place and another in our book.*"

As will be seen by the note, the words "shall receive the Sacraments," were expunged, but they are still retained in the Scotch Liturgy.

It is however worth noticing that the Greek word, *mysteries*, which corresponds to the Latin Sacraments, is still retained in

¹ Cranmer, vol. iii. p. 31.

² Ridley, p. 12.

³ Nicholl's Additional Notes, p. 70.

our order for the administration of Holy Communion¹ in the *plural* number, and applied to the LORD's Supper only. Cranmer himself says these two words have the same import; "where in the Latin text we have *sacramentum*, there in the Greek we have *mysterium*, and so by the Scripture, *sacramentum* may be called *mysterium*, *id est, res occulta sive arcana*.

The following passage from S. Augustine illustrates both uses of the word "Sacraments." "Orthodox: When He gave the *mysteries or sacraments*, He called bread His body; and that which was mixed in the cup, He called blood."² Jewel also explains the words "in a mystery" by these "in a Sacrament."³

I will only add, that the Article speaks of *two different effects* resulting from the use of the Sacraments; the one wholesome, the other damning; but of this we have spoken above, at page 58. We shall point out the true meaning of the word "*worthily*," under Article XXVII.

¹ "Instituted and ordained holy mysteries," "who have duly received these holy mysteries."

Nicholl's Additional Notes, p. 43, c. †. The Holy Sacrament—the holy mystery.] "Sacramentum et mysterium idem sunt. Sacramentum tamen propriè dicitur illud quod videtur. Mysterium vero quod per id significatur." Jewel also in his Apology, part ii. c. xv. div. 1, applies Christi sacramenta, and "mysteria redemptionis nostræ" equally to the LORD's Supper. First exhortation to the Communion in Edward VI.'s Prayer Book, 1549, "but also doth vouchsafe in a sacrament and mystery, to give us His said body and blood to feed upon spiritually." Chrysostom saith, "it is called a mystery because we see one thing and believe another."

² Cranmer, vol. ii. 289.

³ Jewel, portion i. p. 476.

CHAPTER V.

DIVISION I.

THE TWENTY-SEVENTH ARTICLE.

RULES TO BE OBSERVED IN THE INTERPRETATION OF THIS ARTICLE. AN INQUIRY WHETHER THE CHURCH WAS HARASSED WITH A GREAT VARIETY OF OPINIONS RESPECTING BAPTISM AND ITS EFFICACY, AT THE TIME OF THE COMPILATION AND LAST REVISION OF OUR ARTICLES. REASONS FOR BELIEVING THAT THE CASE OF INFANT BAPTISM ALONE WAS DEALT WITH IN THIS ARTICLE.

BEFORE entering into an examination of the subject matter of this Article, it is thought advisable to lay down certain rules for our guidance in interpreting it, and also to direct attention to some particulars which recent events have made it necessary to investigate.

The primary object of the Article XXV. which we have endeavoured to illustrate, is, as its title imports, to give a *general definition* of the Sacraments, and to distinguish those *two*, which are *properly* so called, from others which according to the exact signification of a Sacrament are *not* entitled to that name. In carrying out this purpose, the Church of England only speaks of those holy ordinances, in so far forth as they possess certain *common properties* and *points of agreement*. "When the word Sacrament," says the learned Dr. Waterland, "is applied to Baptism and the Eucharist, it must be explained by their *common nature*, *being a general name for such a certain number of ideas as go to make up their general nature or notion*. A collection of these several ideas is put together in the definition given in our

Church Catechism. The like had been endeavoured before in our Twenty-fifth Article.”¹ This being the case it will be admitted that the two following rules must be observed if we would acquire that full and exact knowledge of the nature and efficacy of the Sacraments, which our Church earnestly endeavoured to transmit to her sons.

Two rules to be observed in interpreting Article XXVII.

First, whatever is stated in the *general definition*² of the Sacraments, given in Article XXV. applies with *equal* truth to *both* and *either* of the Sacraments, &c.

For instance, in the present Article, Baptism is simply declared to be “a sign of Regeneration.” If, then, any doubt arises as to whether it is *a bare* or *an effectual* sign, we are authorized upon the principles of fair interpretation to prefix the words “*sure witness and effectual*” to sign, because, in the *general* definition of Baptism and the Lord’s Supper, these words are expressly predicated of *each* of them.

The second rule is this: The Church having seen fit to treat of the two Sacraments not only together but in distinct Articles; we are assured that, in *her* judgment, *certain points of difference*, certain *peculiarities* exist between Baptism and the Lord’s Supper, which made it necessary for her to speak of them *separately*, when imparting that accurate knowledge of them, which was indispensable for rooting out diversities of opinion on either or both of them.

What therefore THE CHURCH has, in her wisdom, put asunder, we are certainly *not* permitted to confound. It is *not* for us to overlook or confuse, to explain away or add to, *distinctions*, which have been designedly made between the nature and administration of the two Sacraments, and the conditions of a beneficial reception by persons of *very different capacities*. If we desire any information on the Lord’s Supper we are *not* to seek for it in the Article on Baptism, but in the *definition* of the Twenty-fifth, which describes the two Sacraments *in so far forth*

The distinctions which the Church has made are not to be overlooked or confused.

¹ Waterland, vol. vii. p. 33.

² It must be borne in mind that the Article XXV. is not devoted *solely* to the definition of the *two* Sacraments of Baptism and the Lord’s Supper. The first two paragraphs relate to these two Sacraments in common; the third, treats of the *five*, then commonly called Sacraments; and the fourth relates *solely* to the abuses of the Lord’s Supper.

as they agree together, and in such others also as professedly relate to *that* Sacrament. And so, on the other hand, if we wish to discover the mind of the Church on any point connected with Baptism, we must *not* betake ourselves to the Article XXVIII. which enumerates those properties of the LORD'S Supper *which are NOT common to it and Baptism*, but to the general definition in the Article XXV. and to any others which undoubtedly have an eye to the Sacrament of Regeneration. We find Mr. Gorham on one occasion sensitively alive to the propriety of *every one but himself* observing this rule, which forbids our *importing* into the Twenty-seventh Article, words, sentences, and doctrines, which its compilers, when laying down the doctrine of Baptism with *severe precision*, did not think it advisable to insert. In the twenty-eighth question his Bishop had asked him "Who is it who is here (in the Article XXVII.) said by this sign as by an instrument to graft into the Church those who receive Baptism rightly, and to seal the promises respecting remission of sins, and of our adoption to be the sons of God by the Holy Spirit? Whose instrument, in other words, is this sign?" The reply returned to this simple question is: "The Article appears to me to be wholly silent on the matter of this question." To a more careful student of the Article it would however appear that silence is *not* preserved on the matter of this question. The Article declares plainly enough that the HOLY GHOST is the Person who *grafts, seals, &c.* and that Baptism is His *instrument* by which He works. The CONVOCATION of 1571 put this matter out of doubt. They place a comma after "Sonnes of God," and unite "by the HOLY GHOSTE" with the words "are visibly signed and sealed." The passage is punctuated as follows: "The promises of the forgiveness of sinne, and of oure adoption to be the Sonnes of God, by the HOLY GHOSTE are visiblie signed and sealed." But were it otherwise, the answer is found in the definition of the Twenty-fifth Article, which affirms Baptism to be one of two sacramental instruments "by which *He* (God) doth work invisibly in us." Having read Mr. Gorham's reply, the Bishop proposed his question in these terms: "Though it (the Article XXVII.) does not express; does it imply, who is the efficient cause of grafting into the Church, of which Baptism is stated to be the instru-

mental cause?" This drew forth the following reply: "The Article states nothing about *causation*. If it had intended to direct those who subscribe it to *that* subject, it would, doubtless, not have left it to be gathered from implication, but would, by direct assertion have propounded the doctrine of the Church with regard to it. The question appears to me to involve a departure from the principle of subscription to this Article in its 'literal and grammatical sense,' and to be virtually (however undesignedly) introductive of a private sense or comment."¹ Notwithstanding the offensive remark in the latter part of his reply, Mr. Gorham in the *next answer grants* "that the Sacraments are *instruments of God*, by which *He* works in us." Now let us apply the rule which Mr. Gorham prescribed to his Bishop to his own answers. Does the Twenty-seventh Article by *direct assertion propound*, that "as Infants are by nature *unworthy* recipients, being born in sin and the children of wrath," *they cannot receive any benefit from Baptism*, except there shall have been a *prevenient act of grace to make them worthy*?² OR, that Baptism is a sign or seal, either of the grace *already* given or of the *repentance and faith* which are stipulated and must be *hereafter* exercised?³ i.e. a mere sign of adult profession; OR, that if it be received "*rightly, worthily, and by faith*," it is an "*effectual sign*" of God's "*grace*" bestowed (before⁴ Baptism) which (grace,⁵ without the use of the instrumental sign) implanted⁶ a new nature and produced the faith both professed and possessed? A negative answer must be returned to these questions; for the Twenty-seventh Article, by *direct assertion propounds* no such doctrine regarding Baptism. What then is the consequence? Why! such teaching is virtually and designedly introductive of a private sense and comment, and of such doctrine as Bishop Jewel would not hesitate to characterize as "blasphemy."⁷

II. The next question deserving of investigation is this, whe-

¹ See Mr. Gorham's Examination, pp. 88, 89. The italics are his own.

² Ibid. Answer 15, p. 83.

³ Ibid. Answer 15.

⁴ Answer 19, p. 85. Answer 27, p. 88. Answer 60, p. 113.

⁵ Answer 24, p. 87.

⁶ The past tense is used, implying that the grace was bestowed *before* Baptism.

⁷ See above, p. 68.

Was the Church of England harassed with a great variety of opinions respecting Baptism and its efficacy, between 1551 and 1571?

ther "the Church [of England] was *harassed* by a great variety of opinions respecting *Baptism and its efficacy*," before and at the first compilation, and until the last revision of our Articles. The JUDICIAL COMMITTEE assert it was, and hence assume the Church has qualified the doctrine she held previously to 1552, and expressed herself with vagueness and uncertainty on this important matter. They have not, unhappily, favoured us with their authorities. We have however carefully examined History for ourselves, and have been unable to find any grounds for such an opinion. No traces of such a controversy are to be met with in the writings of CRANMER, RIDLEY, or JEWEL. If, however, such a serious controversy had *harassed* the Church, it is somewhat remarkable that we find no allusion to it in Bishop JEWEL'S Apology for the Church of England, or in his Defence of that Apology, or in his Treatise on the Sacraments, or in the list of abuses of Baptism recounted in his sermon at Paul's Cross.¹ Indeed, the compilers of our Articles are so far from noticing any harassing controversy on Baptism and its efficacy, that in their writings against the Papists, they are continually referring to the orthodox and universally acknowledged doctrine of Baptism in support of the Church's doctrine on the LORD'S Supper. It is true, that what was called "*the sacramentarian controversy*,"² harassed the English and Foreign Churches at the period above named; but then it related *solely* to the "dissensions and varieties of opinion respecting the LORD'S Supper."³ It is however, possible that the word "*sacramentarian*" may have misled the learned Judicial Committee into the erroneous opinion that *this* controversy related to *both* the Sacraments. It is also possible that they may have imagined the opinions of the *Anabaptists*, which were complained of by the Lower House of Convocation in 1536, and condemned in the Articles⁴ of that year, as "detestable heresies," to have been held by *Englishmen*. And if so, they laboured under a serious mistake. For FULLER,⁵

¹ Jewel, portion i. pp. 5 and 6.

² "This dispute commenced on the Continent in 1524, and was carried on there with much warmth; but it does not seem to have attracted much attention in England before 1533." Cranmer, vol. i. Jenkyn's Preface, p. lxi.

³ Original Letters, portion i. p. 25. Cranmer, vol. i. p. 346.

⁴ Formularies of Faith, p. xix.

⁵ Fuller's Church History, book v. sect. 4, p. 229.

COLLIER,¹ Bishop JEWEL,² and Dr. WALL,³ with one voice assert that they were *all Dutchmen*; and FOX,⁴ the Martyrologist, writing to Queen Elizabeth, in 1575, says, “There is great reason to give GOD thanks on this account, that *I hear NOT OF ANY ENGLISHMAN* that is inclined to that madness.”

With such evidence before us we take the liberty of questioning the accuracy of the statement made by the Judicial Committee, that *the Church was harassed by a great variety of opinions respecting Baptism and its efficacy*, at the time of the compilation of our Articles. But supposing it had been so, does it follow that the Church would shrink from vindicating the truth and have recourse to ambiguities? Her conduct with respect to the other Sacrament, the LORD’S Supper, will enable us to judge how she would have acted with regard to Baptism, had her peace been violently disturbed by controversies relative to its efficacy. We all know that many particulars relating to that Sacrament were warmly debated at the time the Articles were compiled. And how did the Church act? Why; she applied herself diligently to resolve all doubts, and not only aimed at recording the truth, but endeavoured to use such *forms of expression* as would render her meaning unambiguous and intelligible to all understandings, and so cut off occasion for *future* differences of opinion. She entered largely into the nature and true use of this Sacrament, she reprov’d all abuses, she exercised her authority in controversies of faith, and settled the points in dispute, and transmitted her well-matured judgment in *six* Articles. This surely gives no countenance to the insinuation that if she was harassed with controversies, she would conclude the truth could not be known and would surrender her faith and doctrine.

But whilst I maintain that the Church of England was *not* herself harassed by any disputes respecting Baptism and its efficacy, nor induced by intimidation, or expediency, or indifference to abandon any portion of the Catholic Faith respecting this Holy Sacrament, or to transmit her doctrine with vagueness and ambiguity, I would not be understood to imply that *no here-*

There is no evidence of any Baptismal controversy at that period.

And the Church has proved, that if it had existed, she would not have suppressed the truth and had recourse to ambiguous language.

¹ Collier’s Ecclesiastical History, vol. ii. pp. 99, 100, 549.

² Jewel, portion iii. pp. 16, 67, 68, 189.

³ Wall, vol. ii. pp. 309, 310.

⁴ Ibid. pp. 315, 316.

sies did then exist, at home or abroad, respecting Baptism, against which the Church desired to secure her Clergy. I have said that the design of each Article is to supply a *remedy* for some existing error, and to set up a fence against heresy, and to protect the household of faith against its assaults and seductions. If this be true, the present Article must have been directed against some errors. What then were they? *Their names and nature are fortunately transmitted to us by the pens of the very persons who compiled the Articles.* The REFORMATIO LEGUM ECCLESIASTICARUM, (composed under the immediate eye of Cranmer, and corrected by him in 1552, and published in 1571, by Archbishop Parker, who gave us our present Articles) enumerates the *heresies* on Baptism, which the Church of England condemned. And as the knowledge of their nature will materially assist us in ascertaining the *design* of this Article, we will lay the chapter before the reader.

The Church has herself named the heresies against which she directed this Article.

¶ De Baptismo. Cap. 18.

First heresy.

Deinde crudelis illorum impietas in Baptismum irruit, quem infantibus impartiri nolunt, sed omnino nulla ratione: nec enim minùs ad Deum et Ecclesiam pertinent Christianorum infantes, quàm liberi quondam Hebræorum pertinebant, quibus in infantia cum circumcisio adhiberetur, nostris etiam infantibus debet baptismus admoveri, quoniam ejusdem promissionis et fœderis divini participes sunt, et à Christo sunt etiam summa cum humanitate suscepti. Plures item aliis cumulantur errores in Baptismo, quem aliqui sic attoniti spectant ut ab ipso illo externo credant elemento Spiritum Sanctum emergere, vimque ejus nomen et virtutem ex qua recreamur, et gratiam et reliqua ex eo proficiscentia dona in ipsis baptismi fonticulis innatare. In summa, totam regenerationem nostram illi sacro puteo deberi volunt, qui in sensus nostros incurrit. Verum salus animarum, instauratio Spiritus et beneficium adoptionis, quo Deus pro filiis agnoscit, à misericordia divina per Christum, ad nos dimanante tum etiam ex promissione sacris in Scripturis apparente proveniunt. Illorum etiam impia videri debet scrupulosa superstitio qui Dei gratiam et Spiritum Sanctum tantopere cum sacramentorum elementis colligant, ut planè affirment nullum Christianorum infantem æternam salutem esse consequuturum, qui prius a

Second heresy.

Third heresy.

morte fuerit occupatus quàm ad baptismum adduci potuerit : quod longe secus habere judicamus. Salus enim illis solùm adimitur, qui sacrum hunc baptismi fontem contemnunt, aut superbîâ quadam ab eo vel contumaciâ resiliunt : quæ importunitas cùm in puerorum ætatem non cadat, nihil contra salutem illorum autoritate Scripturarum decerni potest ; immo contrà, cùm illos communis promissio pueros in se comprehendat, optima nobis spes de illorum salute concipienda est.¹

Such then were the heresies against which the Article XXVII. is directed. The *first* is the heresy of the Anabaptists who impiously pronounced the Infants of Baptized parents disqualified for Baptism. The distinction between their heresy and the present is this ; that they pronounce *all* such Infants disqualified, and our new men *some*. It is clear then that the same arguments, which the Church used to refute the former heresy, and prove *all* Infants qualified to receive this Sacrament, must refute the latter also. And they are these, that the children of persons christened *belong to God and the Church* equally with the children of Jewish parents ; that our Infants are partakers of the same *promise* and Divine covenant with the Jewish, and that they are also received by CHRIST with the greatest humanity.

The *Article accordingly* pronounces their Baptism "*most agreeable* with the institution of CHRIST."

The *second* heresy named relates to the *efficient* cause of our regeneration and adoption in Baptism. Some persons believed the HOLY GHOST united Himself to the water and became "*in-aquate*," as Cranmer expresses it,² and so they taught that the virtue of regeneration was *included in the water*, and not with the Church of England that it *cometh by water*.³ The Article guards against this heresy by stating that the HOLY GHOST is the *efficient* cause of our regeneration, and that Baptism is His instrument to which He sets His seal in assurance that the promise of forgiveness of sins, which is *annexed* to the external element, is

¹ Reformatio Legum Ecclesiasticarum. De Hæresibus, pp. 16, 17.

² " But forasmuch as CHRIST is joined to the bread but sacramentally, there followeth no impanation thereof, *no more than the HOLY GHOST is in-aquate*, that is to say, made water, being sacramentally joined to the water in Baptism." Cranmer's works, vol. ii. p. 338 ; iii. 473.

³ See above, p. 66.

true and actually conveyed and made good to *all* properly qualified recipients.

The third heresy condemned is that of those who maintain that all Infants of persons christened, who die unbaptized, are deprived of eternal salvation. As we shall hereafter have occasion to enter fully into an examination of this part of the chapter we shall abstain from any observations upon it at present.

Thus, then we see from the testimony of the Church herself, that with the exception of the heresy of the Anabaptists which was maintained by *no Englishman*; there was no heresy which the Church deemed worthy of notice which *derogated from the efficacy* of Baptism at the time the Articles were compiled. The other two heresies arose from ascribing *too much* to the Sacramental sign of Baptism. We therefore think it satisfactorily established by the evidence of the persons who compiled the Articles, that the Church was *not at all harassed* by disputes respecting Baptism and its efficacy; and that she was *not* compelled to abandon, to qualify, or timidly to teach through ambiguous expressions, the Scriptural and Catholic doctrine of Baptism which she had taught with all possible distinctness in the Articles of 1536, the Institution of a Christian man, the Necessary Doctrine, and the two Prayer Books of Edward VI.

III. We will next offer a few reasons for believing that Infant Baptism was alone dealt with in this Article.

1st. At the time this Article was compiled and revised, *few, if any, adults were baptized, and consequently the CHURCH OF ENGLAND had provided no office for the ministration of Baptism to them.* The general and almost universal *practice of Infant Baptism* is admitted by our adversaries. Dr. Bayford is reported to have said, that “it was a material circumstance in this controversy, that *at the framing of the Articles, ADULT BAPTISM WAS SCARCELY KNOWN*, for then ALL were baptized in their *infancy*; and in fact it was not till long after the Reformation¹ that the service for the administration of Adult Baptism had been drawn up. Therefore, to say that there was to be no Infant Baptism would be to have *excluded* ALL England from that Sacred Rite. It was then as now, the doctrine of the Church of England, that ALL INFANTS, innocents, and children, should

Reasons for believing that Infant Baptism alone is handled in this Article.

1stly. Few but Infants were Baptized by the Church of England; she vindicates her doctrine and practice against the heresy of the Anabaptists who denied the Baptism of Infants to be agreeable with the institution of CHRIST, and to be accompanied with any spiritual benefits.

¹ 1661.

be Baptized.”¹ But surely such would not have been, nor be, the doctrine of the Church, if she believed *any* Infants receive Baptism *unworthily* and so *increase their damnation*. Mr. Goode also bears his testimony to this fact in the following elegant criticism upon the Bishop of Exeter’s *most true*² observation, that certain words of Bishop Pearson related only to the case of *Adult* Baptism. “I beg to ask where your Lordship picked up this piece of information. Are we to receive it upon your *ipse dixit*? Mark the position in which you leave Bishop Pearson; that in a Church where all, *with scarcely the exception of one in five thousand, receive Baptism in their infancy*, he meant to limit what he said generally about baptized persons to those cases which *hardly ever occur*!”³ Truly, a very reasonable hypothesis.”⁴ In these passages it is contended, both by Dr. Bayford and Mr. Goode, that Adult Baptism was scarcely known at and from the time the Articles were framed to the days of Bishop Pearson, A.D. 1686. The former says, that to say there was *no* Infant Baptism would be to have excluded *all* England from that Sacred Rite; the latter writer, in his “calm review,” discovers his usual accuracy and asserts, that 4999 Infants were Baptized to *one* Adult person. We may then reasonably inquire what grounds there are for believing, that, as the Church did *not provide an office* for the ministration of *Adult* Baptism, she *should frame an Article with relation to it*? It is “truly a very reasonable hypothesis” that the Church of England should deliberately compile an Article with relation “to those cases which

¹ Gorham Case, p. 58.

² That Bishop Pearson spoke of adults alone in the passage cited by the Archbishop of Canterbury, is self-evident to any person who will read what *follows immediately AFTER the words with which Mr. Goode thought it most convenient to END his quotation*. “Secondly, In respect of their *conversation*—such persons then as are *called* by a holy calling and not *disobedient* unto it, such as are endued with a holy *faith* and purified thereby, such as are sanctified by the Holy Spirit of God, and by virtue thereof do *lead a holy life*, ‘perfecting holiness, in the fear of God,’ (2 Cor. vii. 1); such persons, I say, are really and truly *saints*,” &c. This language is wholly *inapplicable to Infants*. Bishop Pearson was in fact speaking of those *adults* who were converted and baptized by the *Apostles*, and to whom the *Epistles* were addressed, and not of those subjects who were generally Baptized by the Church in *his own day*. Pearson on the Creed, Art. ix. p. 512.

³ These are Mr. Goode’s italics.

⁴ Mr. Goode’s Letter, pp. 51, 52.

hardly ever occurred!" Mr. Gorham, too, admits, that "the case of Infants was expressly in the minds of its framers, as appears by the *charitable* declaration at its close."¹ A *charitable* declaration truly, if, as he and Mr. Goode assert, *some* Infants come to Baptism just as "*impenitent adults*," and "purchase to themselves *damnation*," as S. Paul saith."

We will confirm these admissions by some additional testimony. The REFORMATIO LEGUM ECCLESIASTICARUM says, "Episcopis nostris damus jus illos confirmandi, qui Catechismum didicerint, quod *in his temporibus nostris precipue fieri debet in quibus infantes baptizati suam ipsi fidem ac voluntatem adhuc profiteri non possunt. Itaque confirmationis eorum tempus hanc ad rem aptissimum erit.*"² Bishop Burnet, when speaking of the arguments used against the Anabaptists, says, "one thing was observed, that the *whole world* in that age (1549) *having been Baptized in their infancy*, if that Baptism was nothing, &c."³ Again, speaking of Confirmation, he says, "the now *universal practice of Infant Baptism* makes this more necessary than it was in *the first times*, when chiefly the *adults* were Baptized."⁴ Durantus, also, who wrote in the year 1581, says, "cessavit adultorum baptismus."⁵ What imaginable reason then could there be for the Church of England compiling an Article in relation to such a Baptism as she scarcely ever performed? Surely, none. But sufficient reasons can be assigned for her framing one with relation to *Infant Baptism* which she *did* practice; for the Anabaptists, whose heresy we know she had in view, denied that Infants were proper subjects to be Baptized, and that their Baptism conveyed to them any spiritual benefits.

2ndly. *Infants alone are named in the Article*, and, therefore, according to Mr. Gorham's canon, *their case alone* was considered, and those conditions alone are named, which must necessarily be complied with in order to *their* receiving Baptism, "most agreeably with the institution of CHRIST." *If the Article had intended* to direct those who subscribe it to the subject of *Adult*

2ndly. Infants alone are named in the Article.

¹ Mr. Gorham's Examination, p. 69.

² Reformatio Leg. Eccles. De Sacramentis, cap. 8, p. 31.

³ Bishop Burnet, History of Reformation, vol. ii. p. 113.

⁴ Bishop Burnet, Article XXV. p. 320.

⁵ Durantus, De Ritibus Ecclesiæ Cathol. Lib. i. cap. xix. num. 44, p. 58.

Baptism, it would doubtless *not* have left it to be gathered *from implication*, but would *by direct assertion* have propounded the doctrine of the Church with regard to it.

3rdly. *If Adult Baptism* had been in the minds of the compilers of the Article, they would *not have failed to state the qualifications* necessary for a beneficial reception of the Sacrament by those who are of riper years; they would not have incautiously omitted them in their "explicit declaration of the doctrine of the Church." In all the documents which she had previously published, she *named* both Infant and Adult Baptism, and *carefully distinguished* between the two cases, and stated the prerequisites for Baptism in each case. It is impossible therefore to attribute her total *silence* with respect to Adults in our Article XXVII. and her omission of the qualifications which she required of them to inadvertence or to any thing short of *design*. If we turn to the CATECHISM prefixed to the Articles, and published with them, we shall find this question, "tell me, (my son) how these Sacraments be ministered, Baptism, and that which Paul calleth the Supper of the LORD;" to which the following answer is returned by the scholar: "Him that believeth in CHRIST, professeth the Articles of the Christian religion, and mindeth to be Baptized, (I SPEAK NOW OF THEM THAT BE GROWN TO RIPER YEARS OF DISCRETION; *sith for the young babes, their PARENTS' OR the CHURCH's profession sufficeth*) &c." We here observe the requisites for Adult and Infant Baptism to be as carefully *distinguished* in the very book which was published with the Articles, and may be fairly understood to represent the sense of the Church of England, *as they are now studiously confounded*. Cranmer and Ridley both noted many things for Bishop Poinet's Catechism, and the former took upon himself the whole responsibility of publishing it, it is therefore evident that the omission of all mention of Adults and their qualifications did not arise from any oversight, and we feel satisfied that they would have worded the Article in a different way had they not designedly *excluded* the doctrine of Adult Baptism from it.

4thly. The mention of no other condition than *rightly, rectè*, and the use of the participle "*suscipientes*" instead of "*percipientes*," are also evidences that the Article relates solely to Infant Baptism.

3rdly. The omission of the conditions necessary for a beneficial reception of Baptism by adults is an evidence that their case was not contemplated by the compilers of the Article.

4thly. The words recte and suscipientes indicate that the Article relates solely to Infant Baptism.

DIVISION II.

COMMENTARY ON THE ARTICLE XXVII. THE MEANING OF
THE TERMS SEAL, REGENERATION, &c.

The four
divisions of
the Article.

THE Twenty-seventh Article naturally divides itself into *four* parts. The *first* gives a NEGATIVE DEFINITION, wherein it *denies* that Baptism is ONLY a sign of profession or mark of difference whereby Christian men are discerned from others that be not christened.

The *second* part contains the POSITIVE DEFINITION, and affirms, that "it is also a sign of regeneration or new birth, whereby as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin and of our adoption to be the sons of GOD, by the HOLY GHOST are visibly signed and sealed.

The *third* declares the wholesome effect of the *ritual*, the "local and personal solemnities," as HOOKER styles it,—on the sponsors and congregation who are present at the administration. "Faith is confirmed and grace increased by virtue of prayer to GOD."

The *fourth* names the subjects of Baptism; whose *capacity* the compilers of the Article carefully bore in mind when declaring the *condition* on which they would receive the benefits of Holy Baptism.

"The Baptism of young children is in any wise to be retained in the Church, as *most agreeable* with the institution of CHRIST."

The nega-
tive defini-
tion.

I. We need make but few observations upon the *negative* definition. Upon comparing the English translation with the Latin original, the reader will however notice that the word "*men*" has nothing corresponding with it in the Latin. It may therefore be as well to notice that it does *not* necessarily imply that the persons alluded to are of *adult* age, but means human beings in general of whatever age they may chance to be. The following passage from the Articles of 1536 will convince the student that the word "*men*," as used by the compilers of our

Articles, was *not restricted* to males of full age, but *included infants* of both sexes. "It is offered unto *all men*, AS WELL INFANTS as such as have the use of reason, that by Baptism they shall have remission of *all* their sins, &c."¹ "Christian men" then means persons of any age and sex who have been christened, i.e. *made Christians by Baptism*. Notwithstanding this part of the Article most unequivocally denies that Baptism is *only* a sign of profession; our new teachers maintain that it is *but little, if any thing, more than a sign of the profession of faith* made either by the candidate for Baptism (if an adult) in person, or by the sponsors in the case of Infants, and that to say *any spiritual grace is given by virtue of Baptism* is to teach popish doctrine.

II. Under these circumstances the *Positive Definition* demands our closest attention; we shall therefore enter into a minute examination of its language, and endeavour to illustrate the meaning of each word and sentence from the writings of its compilers and last editor.

The positive definition.

Baptism is then said to be a "*sign*" of *Regeneration*. In the Articles of 1552 and 1562, the Latin word *signum* was rendered "*sign and seal*," but in the Convocation holden in London in 1571, the explanatory words "*and seal*" were struck out. The word "*obsignantur*" was however, and is still, rendered "*signed and sealed*." We have before observed,² that the word "*sign*," in ecclesiastical language, is equivalent to *Sacrament* in its *generic* sense as "*a sign of a Holy Thing*."³ Accordingly we find Archbishop CRANMER styling Baptism "*the visible Sacrament of spiritual regeneration in water*;"⁴ and Bishop JEWEL speaks of this Holy mystery in the following high and reverend terms: "*In Baptism*" (after consecration) "*the nature and substance of the water doth remain still; and yet is not it bare water. It is changed [in quality] and made the Sacrament of our regeneration. It is water consecrated and made holy by the blood of CHRIST. They which are washed therein are not washed with water, but in the blood of the unspotted LAMB; one thing is seen and another understood.*" We see the water but we understand the blood of

"Sign" is equivalent to the word "Sacrament" in its generic sense.

¹ Formularies of Faith, p. 93.

² See above, p. 71.

³ Jewel, portion ii. p. 591.

⁴ Cranmer, vol. ii. p. 302.

CHRIST. Even so we see the bread and wine, but with the eyes of our understanding we look *beyond* these creatures; we reach our spiritual senses into heaven, and behold the ransom and price of our salvation. We do behold in the Sacrament, *not what it is, but WHAT IT DOTHT SIGNIFY*. When we receive it with due reverence¹ and faith, it goeth not into the mouth or belly, but only into the soul, and it feedeth the mind inwardly, as the other outwardly feedeth the body; we *know* that CHRIST hath left His Sacraments to His Church, *that they might be helps to lift us up into heaven*. By them we are joined with CHRIST, and made partakers of His passion."² Thus wrote Bishop Jewel in his *Treatise of the Sacraments*; wherein he "*so framed his speech that the meanest and simplest may reap profit thereby*."³ Here then all tropes and figures of speech are excluded, no "hypothetical," "charitable," and "non-natural" construction is to be imposed, but the words are to be received according to the writer's intention, in their plain and obvious meaning. In the Twenty-fifth Article I took occasion to speak of the word "sign," as it is used for the *generic* term "Sacraments." A few quotations shall now be adduced to illustrate its meaning when used in the signification of a "SEAL." This expression is adopted by Archbishop CRANMER to convey to the mind of his reader a just idea of the *most certain efficacy* of the LORD's Supper. "The Sacrament and mystical bread being broken and distributed *after the institution of CHRIST*, and the mystical *wine* being likewise *taken and received*, be *not only* Sacraments⁴ of the flesh of CHRIST wounded for us and of His blood-shedding, *but also* BE MOST CERTAIN SACRAMENTS TO US, and as a man would say, SEALS OF GOD'S PROMISES AND GIFTS, AND ALSO OF THAT HOLY FELLOWSHIP WHICH WE HAVE WITH CHRIST AND ALL HIS MEMBERS. Thus the true bread and true wine remain still in the Eucharist (after consecration), until they be consumed of the faithful, to be signs and as *seals unto us, annexed unto God's promises, making us CERTAIN of God's gifts towards us*."⁵ Thus

The meaning of the word "seal" as laid down by CRANMER,

¹ That is to say "worthily," here applied to the LORD's Supper.

² Jewel, portion ii. p. 1117.

³ Ibid. p. 1099.

⁴ Here the word *Sacraments* applies to the *two visible signs* in the *one* Sacrament of the LORD's Supper.

⁵ Cranmer, vol. iv. pp. 15, 16.

wrote Cranmer in April, 1554, *two years after* compiling the Articles, and revising and republishing the Prayer Book. *Seals*, then, render us *most certain* of receiving God's gifts *by means of those instruments* to which He has been mercifully pleased *to set* them. Bishop JEWEL also speaks in like terms: "We say, as ^{and by JEWEL.} S. Paul saith, a Sacrament is a *perfect seal* and a sufficient warrant of God's promises, WHEREBY (i.e. by which seal) God *bindeth* (not *attests* *He hath bound*) *Himself unto us*, and we likewise stand bounden unto God, so as God is our God, and we are His people. *This I reckon is no bare or naked token.*"¹ Again, "CHRIST hath ordained" the Sacraments that "He might *seal His grace in our hearts, as princes' seals confirm and warrant their deeds and charters, so do the Sacraments witness unto our conscience that God's promises are true and shall continue for ever. Thus doth God make known His secret purpose to His Church; first, He declareth His mercy by His word; then He sealeth it and assureth it by His Sacraments.* In the word we have His promises; *in the Sacraments we see them.*"² Elsewhere the Bishop says, "His word declareth His love towards us; and that word IS SEALED AND MADE GOOD BY BAPTISM."³ Again, "if any *take NOT the SEAL OF REGENERATION, WE CANNOT SAY HE IS BORN THE CHILD OF GOD.*"⁴

With these passages before him, it is hoped the reader will form a just conception of *the sense* in which the word *signum* "sign and seal" was *used by the compiler and editor of our Articles*, and will be satisfied that when these holy and learned men "expounded the Sacraments by *signs and figures* they did *not*, as they were falsely accused, *take away the force of the holy mysteries and make nothing of them.*"⁵

But of *what* is Baptism declared to be "a sign and seal," or a "most certain Sacrament to us?" Why, "of REGENERATION." ^{Baptism is a sign or seal of REGENERATION.} This word is a great stumbling-block to our late commentators, and in order to evade its force, it is now pretended that its meaning is *unknown*, and that it is too late in the day to ascertain in what sense it was used by the compilers of the Articles. In fact, its meaning is judicially pronounced to be one, among

¹ Jewel, portion i. p. 515.

² Ibid. ii. p. 1099.

³ Ibid. p. 1105.

⁴ Ibid. p. 1108.

⁵ Ibid. p. 1109.

the many things, "*left undecided.*" The Judicial Committee assure us that "it is not particularly declared *what is the distinct meaning and effect* of the grace of Regeneration, whether it is a change of nature, a change of condition, or a change of relation, subsisting between sinful man and his Creator."¹ This plaintive assertion, which seems to be made with a view of giving an additional colour to the charge of ambiguity and designed indecision which is brought against the Sacramental Articles, will appear perfectly groundless and unjust when we are acquainted with the following *undeniable facts* :

An inquiry into the use and meaning of the word 'Regeneration.'

It is applied to Baptism by the JEWS,

Firstly, That the word *regeneration* was used among the JEWS before our SAVIOUR'S Incarnation, and not only so, but that their most eminent writers *call the BAPTISM OF A PROSELYTE, HIS REGENERATION OR NEW BIRTH.* "They told the proselytes, that how unclean, sinful, or accursed soever her or his children were *before*, they were *now by this Baptism* dedicated to the true GOD, entered into a covenant with Him, put into a new state, and were in all respects as if they had been new-born."

by the HEATHENS,

Also, Secondly, That the HEATHENS, *before CHRIST'S time*, had a custom of *Baptizing*, and that *they* also called it (baptism) REGENERATION. This gives light to our SAVIOUR'S expression, where He, after the Christian Baptism, now brought into use by John Baptist and Himself, tells Nicodemus, that to be *regenerated or born again of water and the Spirit*, was absolutely necessary for any one's coming to *the kingdom of God*; and to S. Paul's styling Baptism *the washing of regeneration.*

by ALL ANCIENT CHRISTIANS,

Thirdly, That accordingly ALL ANCIENT CHRISTIANS, NOT ONE MAN EXCEPTED, do take the word *regeneration* or *new birth*, to signify *baptism*, and *regenerate, baptized*,² and so the word continued to be used for *One Thousand Four Hundred Years*.³

and by THE CHURCH OF ENGLAND, who builds her doctrine on CHRIST, the APOSTLES, and the DEVOUT FATHERS.

Fourthly, That the doctrine of the Church of England was professedly derived *from the Scriptures*, and from the universal consent and agreement of the *ancient learned Fathers.* "*We, for our parts,*" says Bishop JEWEL in his celebrated *Apology for the Church of England*, "*have learned these things of CHRIST, of THE APOSTLES, of THE DEVOUT FATHERS*; and do sincerely

¹ Gorham Case, p. 52.

² Dr. Wall's History of Infant Baptism, vol. ii. p. 495.

³ Ibid. p. 522.

and with good faith teach the people of GOD the same ; which thing is the only cause why we at this day are called heretics of the chief prelates (no doubt) of religion. O immortal GOD ! hath CHRIST *Himself*, then the *Apostles*, and so *many Fathers*, ALL AT ONCE *gone astray* ! Were then Origen, Ambrose, Augustine, Chrysostom, Gelasius, Theodoret, *forsakers* of the Catholic faith ? Was so notable a consent of so many ancient Bishops and learned men nothing else but a conspiracy of heretics ? OR, IS THAT NOW CONDEMNED IN US WHICH WAS THEN COMMENDED IN THEM ? OR, *is the thing now*, BY ALTERATION ONLY OF MEN'S AFFECTION, *suddenly become schismatic* (or *Popish*) *which in them was counted Catholic* ? OR, SHALL THAT WHICH IN TIMES PAST WAS TRUE, NOW BY AND BY, BECAUSE IT LIKETH NOT THESE MEN, BE JUDGED FALSE ? Let them then bring forth another gospel, and *let them show the causes why these things, which so long have openly been observed and well allowed in the Church of GOD, ought now in the end to be called in again.*"¹ Such is the nervous language, and such the homely questions of Bishop Jewel, which I leave the impugnors of Baptismal Regeneration to answer as best they may. At the era of the Reformation the doctrine which the ancient Church maintained respecting Baptism, and *the form of expression in which it was transmitted to posterity were well known to, and adopted by*, the compilers and editor of our Articles, and universally received among all orthodox Churches. It is therefore *unjust* to accuse them of being *designedly ambiguous*, because they did not define terms which in their own day were well and generally understood. To certain persons who are unacquainted with the writings of that period, its import may be unknown, but it surely does *not* follow, that because the meaning of any word of ancient usage is obscure *to men of this age*, it must have therefore been of *doubtful import* some *three centuries ago* ? In this instance too the charge is *groundless* ; for the meaning of the word regeneration *is* defined in this very Article. "The particulars which follow," says Dr. Hey, "seem to be component parts of *Regeneration* ; if so, we have, *in this Article*, the notion of the Church of England of regeneration given by itself ; *which, to the members of our Church, is an authentic definition.*"²

Bishop JEWEL's high esteem for that doctrine which was universally held by the ancient Bishops.

There was no necessity for the compilers of the Article defining the word Regeneration.

The component parts of Regeneration are stated in the Article.

¹ Jewel, portion iii. p. 67.

² Hey's Lectures, vol. iv. p. 293.

May we not, then, apply to the new college of Theological doctors the words which CHRIST addressed to Nicodemus, who unreasonably stumbled at the same term; "Are ye masters in Israel, and know not these things?" We know full well that of late years a certain party have endeavoured to *alter the true and primitive notion of the word Regeneration*, and to fasten upon it a new sense which they consider consistent with their unscriptural views of *partial* redemption and sanctification, and the *indefectibility* of grace. It will be my business, therefore, to adduce such evidence, as is sufficient to satisfy every person, whose prejudices have not closed his mind against a conviction of the truth, that the words *baptized* and *regenerated* are *equivalent in the formularies and Articles of the Church of England*, she having "held fast the form of sound words," and applied them, as she "had been taught by God's holy gospel, the ancient Apostolic Bishops and the primitive Church."¹

The figure *metonymia* used by the learned ancients when speaking of the Sacraments.

"We must consider," says Bishop Jewel, "that the learned fathers, in their treatises of the Sacraments, *sometimes use the outward sign instead of the thing itself that is signified*; sometimes they use *the thing signified instead of the sign*. As for example, sometimes they *name CHRIST's blood instead of the water*: sometimes they *name the water instead of CHRIST's blood*. This figure is called *metonymia*, that is to say, 'an exchange of names,' and is much used among the learned, specially speaking of the Sacraments. S. Augustine using the water in place of the blood of CHRIST, that is signified by the water, saith thus: *Solvit vinculum culpæ; reconciliat bonum naturæ; REGENERAT hominem in uno Christo*; 'It breaketh the bond of sin; it reconcileth the goodness of nature: it doth *renew* a man in one CHRIST.' Notwithstanding indeed and in *precise* manner of speech, salvation must be sought in CHRIST alone, and not *in any outward signs*."² The last words of this quotation may *seem* to militate against the certain efficacy of Baptism. I wish, therefore, to put the reader on his guard against being misled by this, and similar expressions, which occur in those treatises of our old churchmen which are directed against the errors of the *Roman Church*.

¹ Jewel's Apology, portion iii. p. 56.

² Jewel's Defence, portion iii. p. 463.

Be it remembered, then, that the CHURCH OF ROME maintained, that by virtue of consecration, the *elements receive grace* and become changed in *substance*; that, in consequence of this supposed change, the HOLY GHOST is united to the element of water in Baptism, and is *inaquate*, and the body and blood of CHRIST are *corporally* present under the appearances of bread and wine, and hence the Sacramental signs *contain*¹ grace, as a vessel contains water, or a box medicine, and of course convey this grace, and confer it on all who partake of them whether they be good or bad, “*Sine bono motu utens.*” Indeed, she seems to teach that man *merits* the grace by obediently receiving the sign. When entertaining these views of the Sacraments, it is easy to see how she glided away into another error, and represented the Sacraments as the *causes* of our salvation.

The Church of Rome attributes the efficacy of the Sacraments to the mere reception, if the recipient, though he be not devout and faithful, does not exclude the grace by mortal sin.

But the CHURCH OF ENGLAND on the contrary holds that by virtue of consecration, the *quality*, but not the substance of the elements, is altered, and that the *soul of man*, and not the Sacramental elements, receives the grace of God. She attributes the efficacy of the Sacraments to CHRIST’S institution, and the *promise* of grace to all duly qualified recipients which is *annexed* to the signs. She teaches that GOD fulfils His promise and always *offers* the inward and spiritual grace with the sign, and *is willing to give it*, but not that He *confers* it, whether the person using the sign, and being of years of discretion, *has complied* with the *conditions*, upon which the promise of grace was made to him, or not.

But the Church of England ascribes it to CHRIST’S institution and His promise of grace annexed to the signs and received by faith.

Our Church therefore ascribes their efficacy to a *different cause* from the Church of Rome, and believes that the inward and spiritual grace of the Sacraments is given *as certainly* through them as GOD’S instruments by virtue of CHRIST’S *promise*, as if it was contained in the signs. It is clear, then, that when the Church asserts the invariable efficacy of Infant Baptism, she does *not* attribute it to the *opus operatum*, to any virtue contained in the sign, or to any merit in man for receiving it, but simply

¹ Canones Concilii Tridentini. De Sacramentis; Sessio vii. celebrata die iii. Mensis Martii, MDXLVII. p. 44.

Canon viii. Siquis dixerit, per ipsa novæ legis sacramenta *ex opere operato* non conferri gratiam, sed *solam fidem divinæ promissionis* ad gratiam consequendam sufficere; anathema sit.

to the promise of grace and eternal life, which she undoubtedly believes God has made to *all* Infants of christened parents, and which, as she holds them incapable of putting any bar in the way, she is assured, is offered, and given, and absolutely fulfilled to them *all*, when they are Baptized.¹ It is also evident that she does *not* consider the Sacraments *inefficient* and *bare* signs, because they do *not contain* grace and *confer* it upon *all adults without reference* to their complying with those *conditions*, upon which the promises of the gospel are made to mankind.²

The doctrine of the Church of England is well stated in a quotation from *S. Cyprian*, which immediately follows the last mentioned words of Bishop Jewel. "The remission of sin, whether *it be given* BY BAPTISM, (here he means the *two* parts of the Sacrament, the *whole* Sacrament, and *not the outward sign alone*) or BY any other Sacrament, is indeed OF THE HOLY GHOST; and to the same HOLY GHOST only the privilege of this work doth appertain. The solemnity of the words and the invocation of God's holy name, and the outward signs appointed to the ministry of the Priests by the institution of the Apostles, work the visible outward Sacrament; but touching the SUBSTANCE *thereof*, (WHICH IS THE REMISSION OF SINS) *it is the HOLY GHOST that worketh it.*" Here then we are taught that the SUBSTANCE of Baptism is *the remission of sins*, that the HOLY GHOST is the *efficient* cause and works it; and that BAPTISM is the *instrumental* cause by which remission of sin is conveyed and given. When therefore Bishop Jewel says salvation is *not given* IN the signs, it is evidently his meaning that the Sacra-

¹ Article IX. 1538,—*Neque enim in illis verum est, quod quidam dicunt, Sacramenta conferre gratiam ex opere operato SINE BONO MOTU UTENTIS, nam IN RATIONE UTENTIBUS necessum est, ut fides etiam utentis accedat, per quam credat illis promissionibus, et accipiat res promissas, quæ per sacramenta conferantur.*

Article VI.—*Promissio gratiæ et vitæ æternæ pertinet non solum ad adultos sed etiam ad infantes. Et hæc promissio per ministerium in Ecclesia infantibus et adultis administrari debet.* Cranmer's Works, vol. iv. pp. 286, 280.

² Article on Private Mass drawn up in 1538, and preserved in the State Paper Office. "Talis quippe est sacramentorum ratio et natura, ut signa sint visibilia, certa, et efficacia, per quæ Deus invisibiliter in recte utentibus operatur, &c." To assert, therefore, that Sacraments are *uncertain* and *ineffectual* signs, and *not* the instruments by which God works in those who rightly use them is to *overthrow their nature* and destroy them.

mental signs do *not contain and confer* grace; but he *never teaches* that the Sacraments are *uncertain and ineffectual* signs and instruments *by which* God indicates the *occasional* and *previous* grant of grace and salvation.

Let us now return to the word REGENERATION. I will first prove that it is used as a *synonym* for Baptism at the time of the compilation and last revision of our Articles, and that it imports the inward and spiritual grace given to us by the HOLY GHOST through that Sacrament.

Regeneration is synonymous with Baptism and is its inward grace.

In the calendar to A PRYMER IN ENGLYSHE, published in 1534, we find, under the month of May, these words: "Wherefore to do off this sinful similitude of our father Adam and to do upon us God's likeness again, we must be *regenerated and born anew*, (that is to say) *baptized*, the which Sacrament circumcision figured; here now are we born of God,—here do we put upon us CHRIST, &c."¹ THE INSTITUTION OF A CHRISTIAN MAN of 1537, says, under the Sacrament of Confirmation, "The Apostles, although they did certainly know and believe that all such as had duly received the Sacrament of Baptism were, *by virtue and efficacy thereof*, PERFECTLY REGENERATED IN CHRIST, *perfectly incorporated and made the very members of His body, and had received full remission of their sins, and were replenished with abundance and plentifulness of the graces and gifts of the HOLY GHOST*, &c."² This passage also appears in THE NECESSARY DOCTRINE of 1543.³ In 1540, CRANMER drew up seventeen questions on the Sacraments, and in his answer to the seventh, he says, "I find not in the Scripture, the matter, nature, and effect of all those which we call the seven Sacraments, but only of certain of them; as of Baptism, *in which we be regenerated and pardoned of our sin by the blood of CHRIST*, &c."⁴ In 1548, Cranmer set forth his translation of *Justus Jonas' Catechism*. This contains "A Sermon of Baptism," from which we shall select a few passages. It commences by citing S. John iii. 5, and then observes, that "it is very necessary for us, to know, *how* we must be born again, and what this second birth is, with-

¹ Three Primers of Henry VIII. preface, p. xxii.

² Formularies of Faith, pp. 94, 95.

³ Ibid. p. 289.

⁴ Cranmer's Works, vol. ii. p. 100.

out the which we cannot enter into the kingdom of God." It then declares this second birth to be not natural, but "spiritual, whereby our inward man and mind is renewed by the HOLY GHOST, so that our hearts and minds receive new desires, which they had not of their first birth or nativity.

And the SECOND BIRTH IS BY THE WATER OF BAPTISM, which S. Paul calleth THE BATH OF REGENERATION, BECAUSE *our sins be forgiven us IN Baptism* and the HOLY GHOST is poured into *us as GOD's beloved children*, so that *by the power and working of the HOLY GHOST, we be born again spiritually and made new creatures*. And so BY BAPTISM we enter into the kingdom of GOD and shall be saved for ever *if we continue to our lives' end in the faith of CHRIST*." Again, "by these words (S. Matt. xxviii. 19, S. Mark xvi. 16), OUR LORD JESUS CHRIST did institute Baptism, *whereby we be born again to the kingdom of GOD*."¹ "I trust you understand, good children, *wherefore Baptism is called the bath of regeneration*, and how *in Baptism we be born again and be made new creatures in CHRIST*."² "But peradventure some will say: How can *water* work so great things? To whom I answer, that it *is not the water* that doth these things, but *the Almighty word of GOD (which is knit and joined to the water)* and *faith*, which receiveth GOD's word and promise."³ For WITHOUT THE WORD OF GOD *water is water*, AND NOT BAPTISM. But *when the word of the living GOD is added and joined to the water, then it is the bath of regeneration and baptism water*, and *the living spring of eternal salvation*, and *a bath that washeth our souls by the HOLY GHOST*, as S. Paul calleth it, saying, GOD hath saved us through His mercy, by the bath of regeneration and renewing of the HOLY GHOST, whom He hath poured upon us plenteously, by JESUS CHRIST, our Saviour, that we being made righteous by His grace, may be heirs of everlasting life. This is a sure and true word. Ye shall also diligently labour, good children, to keep and perform those promises, which you made to GOD in your Baptism and which Baptism doth betoken. When you be demanded, what is Baptism? then shall you answer: Baptism is *not water alone*, but it is *water inclosed and*

Tit. iii.

¹ Cranmer's Catechism, p. 182.

² Ibid. p. 187.

³ For the effects of *consecration*, see above, p. 51.

joined to the word of God, and to the covenant of God's promise. And when you shall be asked *what availeth Baptism?* you shall answer: Baptism worketh forgiveness of sin, it delivereth from the kingdom of the Devil and from death, and giveth life and everlasting salvation *to all them that believe these words of CHRIST and promise of God*, which are written in the last chapter of S. Mark's gospel. He that will believe and be baptized, shall be saved. But he that will not believe shall be damned. *Thirdly:* If a man asks you, how can water bring to pass so great things? (see above.) *Fourthly:* If a man asks you, what doth the Baptizing in the water *betoken?* answer ye: It betokeneth, that the old Adam, with all sins and evil desires, ought daily to be killed in us, by true contrition and repentance; *that he may rise again from death*, and after he is risen with CHRIST, may be a new man and a new creature, and may live everlastingly in God, and before God, in righteousness and holiness. As S. Paul writeth, saying, "all we that are Baptized, are buried with CHRIST into death, that as CHRIST rose again, by the glory of His FATHER, so we also should walk in newness of life. Thus have ye heard, good children, what is meant by the words of Baptism, *by the which we are born again, and made new to everlasting life.*"¹ Many other passages might be extracted from this Catechism in support of the orthodox doctrine of Baptismal Regeneration. I shall not, however, quote them here, as they will serve to illustrate other heads of this Article. I must, however, observe in passing, that it is of great importance to mark and fully understand the doctrine here delivered on Baptism; for this Catechism was published only *one year previous* to the office for the administration of Public Baptism to Infants, and contains a full exposition of Archbishop Cranmer's views of that Holy Sacrament *at the time he compiled the Baptismal Offices*. The reader will then bear in mind that the whole efficacy of Baptism is most unequivocally attributed to CHRIST's institution and promise, that *before* the consecration the element is mere water and the instrument of no spiritual good; but *after* the Almighty word of God is *knit and joined to the water* it is *the laver of regeneration*, and *by its instrumentality* our sins are forgiven, the HOLY GHOST is poured into *us all*, as

The doctrine of Cranmer's Catechism summed up.

¹ Cranmer's Catechism, pp. 190, 192.

many as are Baptized, as God's *beloved children*, we are delivered from the kingdom of the Devil and from death, and we shall finally come to CHRIST's everlasting kingdom, *if we continue to our lives' end in the faith of CHRIST*. I will only further remark, that the faith required of adults is *not* a belief in prevenient grace, in a *prior* regeneration; adoption; and remission of sins; *but an undoubting faith in the words of CHRIST and the promises of God annexed to the outward element*, and made to properly qualified recipients of the Sacrament.

It will hardly be denied that this exactly agrees with the doctrine which is plainly and distinctly laid down in the Baptismal Offices, and against which all the artifices of the "hypothetical," "charitable," and "non-natural" construction are directed. To obviate the force of this evidence, however, it is asserted, that the poor Archbishop meant very well, but was groping about in a very dim twilight; and that, as he approached the unclouded light of the gospel day, he perceived he had hitherto only seen "through a glass darkly," and changed his opinions. The reader shall now, then, be conducted to the *later* writings of Cranmer, and thence judge what foundation there is for this assertion. We will begin with his "Defence," which was published in 1550, *one year after the first Prayer Book of Edward VI*. "We being as it were *double men*, or having every one of us two men in us, *the new man and the old man*, the *spiritual man* and the *carnal man*, have a *double nativity*; one of our *first carnal father Adam*, by whom, as by ancient inheritance, cometh unto us malediction and everlasting damnation; and the other of our *heavenly Adam*, that is to say, of CHRIST, by whom we be made heirs of celestial benediction and everlasting glory and immortality. And because this Adam is spiritual, therefore *our generation by Him must be spiritual*, and our feeding must be likewise spiritual. And *our spiritual generation by Him is plainly set forth in Baptism*, and our spiritual meat and food is set forth in the holy Communion and Supper of the Lord. And *because our sight be so feeble that we cannot see the spiritual water wherewith we be washed in Baptism*, nor the spiritual meat wherewith we be fed at the Lord's table, *therefore*, to help our infirmities and to make us the better to see the same with a pure faith, *our Saviour CHRIST hath set forth the same*,

as it were before our eyes, *by sensible signs and tokens*, which we be daily used and accustomed unto. And because the common custom of men is to wash in water, *therefore our spiritual regeneration in CHRIST, or spiritual washing in His blood, is declared unto us in Baptism by water.*"¹ Again He affirms, "WHOSOEVER WILL BE SPIRITUALLY REGENERATED IN CHRIST, HE MUST BE BAPTIZED HIMSELF."² We are *now*, however, told there is *no such necessity*, for "prevenient grace" will accomplish this wonderful work totally independent of Baptism. Could the compiler of our Baptismal offices and Articles have held such opinions and so write?³ It were an easy matter to multiply passages to the same effect, but my limits will not permit me to do so. We will therefore pass on to his "ANSWER TO GARDINER," written in 1551. He there charges the Popish Bishop with doing "injury to both Sacraments." "You conclude your [first] book with BLASPHEMOUS words against both the Sacrament of Baptism and of the LORD'S Supper, NIGGARDLY PINCHING GOD'S GIFTS, and DIMINISHING HIS LIBERAL PROMISES MADE UNTO US IN THEM" (the Sacraments.) Here we have the very words adopted in our Church Catechism, where the faith required of *adult* candidates for Baptism is plainly stated to be a belief of special truths, viz. of "*the promises of God made to them in that Sacrament.*" "FOR WHERE CHRIST HATH PROMISED IN BOTH THE SACRAMENTS TO BE ASSISTANT WITH US WHOLE BOTH IN BODY AND IN SPIRIT, (IN THE ONE TO BE OUR SPIRITUAL REGENERATION AND APPAREL, and in the other to be our spiritual meat and drink). *You clip His liberal benefits in such sort, that in the one you make Him to give but ONLY HIS SPIRIT, and in the other, but only His body.* And yet you call your book An Explication and Assertion of the True Catholic Faith."⁴ If it be *blasphemy* to say CHRIST'S SPIRIT ONLY and *not His body also* is given in Baptism, how would Archbishop Cranmer designate that wretched doctrine which asserts that *no spiritual grace is ever given by virtue of the*

"Injury to both Sacraments."

¹ Cranmer works, vol. ii. p. 421.

² Ibid. p. 455.

³ I must refer the reader to another passage from "the Defence," quoted above, where Archbishop Cranmer says, "*when we be Baptized, we be newly born again spiritually by CHRIST and be washed from our sins, &c.*"

⁴ Cranmer's works, vol. iii. p. 86.

Sacrament of Holy Baptism? If Bishop Gardiner's teaching was false, and a "niggardly pinching of God's gifts," and "*diminishing of His liberal promises made unto us in His Sacraments,*" what is to be said of a system which disbelieves and denies any such promises? Will persons who hold such opinions presume to claim for them the countenance and support of the immortal Cranmer? Again, "*GOD worketh wonderfully by His omnipotent power in the true receivers,* not in the outward visible signs. For IT IS THE PERSON BAPTIZED THAT IS SO REGENERATE, THAT HE IS MADE A NEW CREATURE, *without any alteration of the water.*"¹ In his *Disputation, at Oxford, with Chedsey, and others*, on April 14, 1554, he contended against the Papists for *our perfect union with CHRIST by Baptism*, affirming, that in Baptism we are made flesh of His flesh and bones of His bones. In reply, Tresham argued, that "we are made one with CHRIST *by the communion* with a perfect unity." "We are made so, I grant, says Cranmer; but we are made *so also by Baptism; and the unity in Baptism is perfect.*" Tresham replied: "We are *not* one by Baptism in a perfect unity, but by the communion," and then quotes S. Hilary. To which Cranmer replied: "Nay, Hilary in that same place doth teach, that *it is done by Baptism, and THAT DOCTRINE IS NOT TO BE SUFFERED IN THE CHURCH, WHICH TEACHETH, THAT WE ARE NOT JOINED TO CHRIST BY BAPTISM.*"² Again, the Archbishop says, "*This is my faith, and it agreeth with the Scripture. CHRIST liveth by His FATHER naturally, and maketh us to live by Himself in deed naturally,* and that not only in the Sacrament of the Eucharist, BUT ALSO IN BAPTISM. FOR INFANTS, WHEN THEY ARE BAPTIZED, DO EAT THE FLESH OF CHRIST."³ Lastly, he asks, "*In them that are Baptized is there not a great change when the CHILD, OF THE BONDS�AVE OF THE DEVIL IS MADE THE SON OF GOD?*"⁴ This is, I believe, the *latest record* we possess of Archbishop Cranmer's doctrine on Holy Baptism. This disputation ended in his condemnation for heresy and imprisonment. Will any one then, who values his reputation, venture to assert that Cranmer thought less highly of the Sacrament of Baptism in his later years than in 1549, when he first published the Baptismal

¹ Cranmer's works, vol. iii. p. 524.

³ Ibid. p. 44.

² Ibid. vol. iv. pp. 41, 42.

⁴ Ibid. p. 55.

offices, and in 1552, when he *reviewed and republished* those offices and *compiled the Articles on the Sacraments*? Such a change in his doctrine never took place; and we are anxious the English Churchman should be satisfied of this, that he may be proof against the wiles and artifices of those who lie in wait to deceive him. We have not the slightest evidence for doubting, that Cranmer maintained to his last hour, that *all infants* are by *Baptism* spiritually regenerated; that a great change in body and soul passes upon them, that of the bondslaves of the devil they are made the sons of God, that they are *perfectly united* with CHRIST by Baptism, and made bones of His bones and flesh of His flesh, yea, that in Baptism their souls are nourished by Him and *they do eat the flesh of CHRIST*. Again, after hearing Cranmer charge Gardiner, the papist, with using *blasphemous words* against Baptism, when he *diminished* God's promises made to us in it, and after reading his defence of Baptism against the papists, the reader will be able to judge how far those persons are justly chargeable with Popery, who maintain with Cranmer the marvellous efficacy and the spiritual graces of Baptism, and contend that "*that doctrine is not to be suffered in the Church, which teacheth, that we are NOT joined to CHRIST BY Baptism.*"

Bishop RIDLEY also uses the word regeneration as *equivalent* to Baptism, and denotes by it the inward and spiritual grace which the HOLY GHOST bestows in that Sacrament. His words are, "*the water in Baptism is sacramentally changed into the fountain of Regeneration.*"¹ Again, "*when I consider that all that man doth possess in his regeneration, when he is received into the holy Catholic Church of CHRIST, and is now to be accounted for one of the lively members of CHRIST's own body.*"² Again, "*Baptism is ordained in water to our spiritual regeneration.*"³

Bishop RIDLEY says, Baptism is ordained in water to our spiritual regeneration.

We will now approach the writings of Bishop JEWEL, "*the brightest gem of the Church,*" "*who polished the stones which the Fathers of the Reformation hewed rough from the quarry,*" and is allowed to have stated the doctrine of the Sacraments, "*with beautiful accuracy.*" Let us see whether he teaches that *no* spiritual grace is *given by virtue* of the Sacrament of Baptism. In his TREATISE OF THE SACRAMENTS he says, "*I will now*

Bishop JEWEL teaches that Baptism is our regeneration, &c. and is the Sacrament of the remission of sins.

¹ Ridley, p. 12.

² Ibid. p. 57.

³ Ibid. p. 238.

speak briefly of the Sacraments in several, and leave all idle and vain questions, and only lay open so much as is *needful* and *profitable* for you to know. BAPTISM, therefore, IS OUR REGENERATION or new birth, WHEREBY (i.e. by which Baptism) WE ARE (not have been) BORN ANEW IN CHRIST, AND ARE MADE THE SONS OF GOD AND HEIRS OF THE KINGDOM OF HEAVEN; it is *the Sacrament of the remission of sins*, and of *that washing which we have in the blood of CHRIST*. We are *all* born the children of wrath and have our part in the offence of Adam. Hereof speaketh our Saviour: 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.' And *for this cause* saith He, 'Except a man be born of the water and the Spirit, he cannot enter into the kingdom of God.' *For this cause are Infants Baptized*, BECAUSE THEY ARE BORN IN SIN, AND CANNOT BECOME SPIRITUAL, BUT BY THIS NEW BIRTH OF THE WATER AND THE SPIRIT."¹ Now let the reader bear in mind that Bishop Jewel says himself, that he had "regard to this place, and so framed his speech that the meanest and simplest may reap profit thereby," and then let him review what the Bishop has here most plainly declared concerning Baptism.

So that without this new birth of water and the Spirit, INFANTS CANNOT BECOME SPIRITUAL.

It is observable that his language at the beginning of the quotation is almost precisely the same with that of the second answer in our Church Catechism. The words I allude to are these: "My Baptism, *wherein* I was made a member of CHRIST, a child of God, and an inheritor of the kingdom of heaven." He also states distinctly, that "*it is the Sacrament of the remission of sins*," conveyed by it as God's ordained instrument, and "of the washing we *have*" (not have *had before* Baptism) "*in the blood of CHRIST*." Thirdly, he declares that it "*is needful and profitable for us to know*," that BECAUSE *Infants are BORN IN SIN*, and are *the children of wrath*, and have *their part in the offence of Adam*, they are therefore BAPTIZED. And why? but to *obtain forgiveness* of that original sin, which was *perfectly redeemed*² by their Saviour CHRIST upon the Cross, BY "the Sacrament of remission of sins." But Mr. Gorham persists in maintaining the *contrary* of this, and asserts, that this original sin, *if not remitted before Baptism*, disqualifies the infant for the *worthy* reception of that Sacrament. Lastly, Bishop Jewel dis-

¹ Jewel, portion ii. p. 1104.

² Article XXXI.

tinently affirms that Infants "CANNOT become spiritual, BUT BY THIS NEW BIRTH OF THE WATER AND THE SPIRIT"¹ in Baptism. Mr. Gorham denies this, and affirms that they *never become spiritual by Baptism*, but that they *have been made spiritual by a prevenient act of grace* (a fond thing, vainly invented and grounded upon no warranty of Scripture, and certainly, therefore, unknown to Cranmer and Jewel), that "they *must have been regenerated by an act of grace prevenient to their Baptism*, in order to make them worthy recipients of that Sacrament" and that "the filial condition was given *before Baptism*."² How this doctrine is to be *reconciled* with Bishop Jewel's I cannot understand, so long as words have any fixed meaning. If it is identical in meaning, we prefer the ancient and orthodox expressions of Bishop Jewel to the unintelligible jargon of the new school. Again, speaking of ADULTS, who may chance to be converted from heathenism, he writes: "such as were born of unbelieving parents, and were aliens from the commonwealth of Israel, and were strangers from the covenant of promise, and had no hope, if they acknowledge the error in which they lived and SEEK the forgiveness of their former sins, may WELL receive this Sacrament of THEIR REGENERATION." But where, we may ask, are they to *seek* the forgiveness of their former sins, but in the Sacrament of their *regeneration and of the remission of sins*? Is it not plain that Bishop Jewel did *not* consider such penitent and faithful adults regenerate *before* coming to the Sacrament of their Regeneration? Does not the Bishop also distinctly teach that *such* adults receive Baptism *well*, who *seek*, and therefore do *not actually enjoy* by prevenient grace, forgiveness of their sins? If there be any doubt about Jewel's meaning, the following quotation will remove it: "They that be washed in it (the Sacrament of Baptism) RECEIVE the remission of sins." Bishop Jewel proceeds, "CHRIST, saith the Apostle, loved the Church and gave Himself for it, that He might sanctify it and cleanse it BY the washing of water through the word" (of institution). "Again, 'according to His mercy He saved us BY the washing of the new birth and the renewing of the HOLY GHOST.' For this cause is BAPTISM called *salvation, life, REGENERATION, the FOR-*

ADULTS born in heathenism and seeking the forgiveness of their sins, may well receive the Sacrament of their regeneration, by which they receive remission of sins.

¹ Jewel, portion ii. p. 1104.

² Mr. Gorham's Examination. Answers 19, 40.

GIVENESS OF SINS, *the power of GOD to resurrection, the image and pledge of resurrection, and the word of immortality.* And yet are not these wrought by the water;¹ for then, what need had we of CHRIST? what good did His passion? what doth the HOLY GHOST work in our hearts? what power or force is left to the word of GOD?" (i.e. the word of institution). "It is the *covenant and promise and mercy of GOD which clotheth us with immortality, assureth our resurrection, by which we receive regeneration, forgiveness of sins, life, and salvation. His word declareth His love towards us; and that word is SEALED and MADE GOOD BY BAPTISM.* Our *faith*, which are baptized, and our *continuance in the profession we have made*, ESTABLISHETH in us this grace which we receive"² by Baptism. The new school teach NOT that faith *establisheth*, but that it CONFERRETH grace. Once more, quoting Dionysius, he saith, "*our regeneration WHICH WE HAVE IN BAPTISM, by that natural purgation that is wrought by water in a certain bodily sort teacheth us the purgation of the mind.*" Thus, observes Bishop Jewel, "ARE WE TRULY WASHED WITH CHRIST'S BLOOD IN THE HOLY MYSTERY OF BAPTISM; thus are we truly and indeed fed with CHRIST'S body in the holy mystery of His Supper, and albeit CHRIST be in neither of these mysteries *in bodily and fleshly presence*, yet doth NOT THAT THING in any wise hinder either the SUBSTANCE³ of the holy mystery, or the TRUTH of our receiving." With such decisive evidence as this before him, surely no one will attempt to deny that it was the doctrine of Bishop Jewel, that by Baptism GOD offers and *actually and in truth* (not *formally* merely) confers regeneration, remission of sins, life, and salvation, on all such as receive it most agreeably with the institution of CHRIST, i.e. upon ALL INFANTS; and that those bene-

¹ Bishop Jewel here has in view the *second* heresy mentioned in the Ref. Legum Eccles. quoted at p. 108, and denies, that the Sacramental water is the *efficient* cause in consequence of the HOLY GHOST being *inadequate*, that is, so united to the water that the element *receives* and *contains* the grace of GOD and *confers* it by some natural or supernatural virtue. He constantly teaches with the Church, that the Sacraments are "effectual because of CHRIST'S institution and promise" of grace *annexed to the sign*, and not by reason of any change in the *substance* of the Sacramental signs.

² Jewel, portion ii. p. 1105.

³ Bishop Jewel asserts *the remission of sins* to be the *substance* of Baptism, see above, p. 122, portion iii. p. 463.

fits are *not* bestowed *before* Baptism, but *at* or *during* the ministration of the holy mystery. I cannot, however, leave this head of the Article without bringing forward some further evidence, which proves most conclusively that Bishop Jewel used the English words *regenerate* and *baptized* as *absolutely equivalent* to the Latin words *renati* or *regenerati*. In his *Controversy with Harding*, Art. 2, Div. 21, he quotes these words of S. Augustine, "Non regenerati," and renders them "*unbaptized*."¹ Again, in his Defence of Apology, chap. xi. Div. 3, he translates, "*in nondum renatis*," "*in them that be NOT REGENERATE BY BAPTISM*," and so removes all possible doubt as to the *means by which* he considered regeneration to be granted to man. Once more, "*in renatis*, in them that be *Baptized*."² I call particular attention to these instances because an attempt has lately been made to escape from the inference which is obvious and most fairly drawn from his translating "*renatis*" in the Ninth Article, at one time "regenerated" and at another "*baptized*." But strong as this evidence is, it is not the whole that can be offered. Let us examine the language of the *original* of our Article IX., and I think we shall there find such proof as few will reject or be able to gainsay. The Second Article of the AUGSBURG CONFESSION, "*De peccato originis*," says, that all men naturally engendered after the fall of Adam are born with sin and with concupiscence, "*quodque hic morbus seu vitium originis vere sit peccatum, damnans et offerens nunc quoque æternam mortem his QUI NON RENASCUNTUR PER BAPTISMUM ET SPIRITUM SANCTUM*." These words are also embodied in the Second Article, "*De peccato originali*," of 1538. Is it possible a doubt can remain? In these two Articles *regeneration* is most distinctly declared to be effected *by Baptism*, as the instrumental cause and *by the HOLY GHOST* as the *efficient* cause; and these two causes are mentioned in the *same order* as in the Article XXVII. If, in addition to this, we bear in mind that for FOURTEEN HUNDRED YEARS the words *regeneration* and *baptism* were used as *absolutely equivalent*, and that Bishop Jewel professedly derived his theological knowledge from the Scriptures and the ancient learned fathers, and would not "by the alteration of men's affections" cast off either doctrines or forms of expression

Bishop
Jewel used
the words
"*renati*" or
"*regene-
rati*" and
"*baptized*,"
as equivalent terms.

¹ Jewel, portion i. p. 244.

² Jewel, portion iii. p. 464.

“which so long have openly been observed and well allowed in the Church of God,” we shall not be surprised at his so rendering this word “*renatis*,” in the Article IX. as to exhibit the Sacrament of Holy Baptism enriched with exceeding great and precious promises and pregnant with grace and truth.

NOWEL'S
catechism.

If we turn to NOWEL'S CATECHISM, of which the use was enjoined by the CONVOCATION of 1571, we shall find that regeneration is expressly ascribed to the Sacrament of Baptism.

M. Quot in ecclesiâ suâ sacramenta instituit Dominus?
A. Duo.

M. Quæ? A. BAPTISMUM et SACRAM CÆNAM; quorum communis est inter omnes Fideles usus. ALTERO ENIM RENASCIMUR, altero sustentamur ad vitam æternam.

M. Quæ est arcana et spiritualis gratia (in Baptismo)? A. Ea duplex est; REMISSIO videlicet PECCATORUM ET REGENERATIO, quæ utraque in externo illo signo, solidam et expressam effigiem suam tenent.

The component parts
of Regeneration.
1st. Our engrafting into
the Church
of CHRIST.

We will now consider the component parts of Regeneration in the order they are stated in this Article. *Our being grafted into the Church of CHRIST* is the first particular mentioned. This is effected by the *instrumentality* of the sign, seal, or sacrament of our regeneration. *Before* this grafting, we were in the wild olive tree, clothed with the old man, and in a state of nature and sin; but by the act of grafting into CHRIST a great change passed upon us; the insertion was “contrary to nature,”¹ it united us to the good olive tree, and made us actual members of it, and partakers of its “*root and fatness*.” This is a marvellous change and it is beyond the power of man's mind fully to comprehend or explain it. It is a change of *nature*, of *condition*, and of *relation*. Let us see how it is described by Archbishop CRANMER. In the following passage he distinctly attributes this grafting to the agency of regeneration. “After consecration, the body and blood of CHRIST be in them (the bread and wine) but as in figures, although *in the godly receivers He is really* (in distinction to ‘in figures’ or ‘formally’) present by His omnipotent power, which is as great a *miracle* in our daily nourishing, *as is wrought before in our Regeneration*. And therefore is CHRIST *no less to be honoured* of them that

Archbishop
CRANMER
says, a
miracle is
wrought by
our being
grafted into
CHRIST by
Regeneration.

¹ Romans xi. 24.

feed of Him in His holy Supper, than *of them that BE GRAFTED IN HIM BY REGENERATION.*¹ I say that CHRIST was communicated unto us, *not only by faith, but in very deed also*, when He was born of the Virgin.² We have fellowship with CHRIST, when we are united in the unity of the Church, when we are made flesh of His flesh and bones of His bones; and *so we are united in the Communion, IN BAPTISM and in faith.*³ And when you say that in Baptism we receive the Spirit of CHRIST, and in the Sacrament of His body and blood we receive His very flesh and blood; THIS YOUR SAYING IS NO SMALL DEROGATION TO BAPTISM,—WHEREIN WE RECEIVE NOT ONLY THE SPIRIT OF CHRIST, BUT ALSO CHRIST HIMSELF, WHOLE BODY AND SOUL, MANHOOD AND GODHEAD, UNTO EVERLASTING LIFE, as well as in the holy Communion. For S. Paul saith, ‘*As many as be Baptized in CHRIST put CHRIST upon them.*’ Nevertheless, this is done *in divers respects*, FOR IN BAPTISM IT IS DONE IN RESPECT OF REGENERATION, and in the holy Communion, in respect of nourishment and augmentation.”⁴ Such is the language of a writer who is falsely reported to teach that in Baptism we receive *no* spiritual grace. Is it possible that our new men can really possess any acquaintance with Archbishop Cranmer’s writings and opinions? or, are they lost to all shame and regard for truth? Can any doubt be entertained by a person of sound mind, that Cranmer teaches in unmistakeable language that we *really* receive in Baptism *not only* CHRIST’S Spirit, but CHRIST *Himself, whole body and soul, manhood and Godhead* unto everlasting life? Can he then, *with truth*, be said to hold that nothing spiritual is actually and absolutely given in Baptism? And let me ask, if it “is no small derogation to Baptism” to say that in it we receive *ONLY* the Spirit of CHRIST; can it be *less* than *blasphemy* and *heresy* to assert that *even His Spirit* is *not in truth* given? Happily we are *not* left in doubt of what Cranmer’s judgment would be; he has pronounced it *blasphemy.*⁵ The Archbishop frequently insists on this acknowledged doctrine of the Catholic Church, that not CHRIST’S Spirit *only*, but His Holy Spirit and flesh *jointly* together be

“Injury to Baptism.”

¹ Cranmer’s works, vol. iii. p. 433.

² Jewel, portion i. p. 472.

³ Cranmer’s works, vol. vi. p. 41.

⁴ Ibid. iii. p. 65.

⁵ See above, p. 127. Cranmer’s Works, vol. iii. p. 86.

given us, in deed and in truth, in our regeneration as “the effect of Baptism.”¹ What shall we say then to that cold, meagre, and uncatholic school which affirm that this high and solemn mystery of being grafted in the body of CHRIST—being spiritually regenerated by Him, and so being thoroughly “*bone of His bones and flesh of His flesh*,”² is merely equivalent to “the required form of admission into any society or brotherhood, to which the right of nomination lies with the Sovereign, and for which certain qualifications are necessary?” Such doctrine, as makes Baptism *only* a Sacrament of our union and good fellowship with each other and not of our perfect union with the Godhead and manhood of CHRIST, must be abhorrent to the feelings of every man, whose views of Baptism are derived from the Scriptures and Catholic antiquity and the writings of Cranmer.

Bishop RIDLEY says, that by Baptism we are grafted into CHRIST the Head of the Church.

Bishop RIDLEY, in 1554, delivers the same doctrine, “the society or conjunction with CHRIST through the HOLY GHOST is grace” (“given to the receivers of the Sacrament”), “and BY THE SACRAMENT WE ARE MADE THE MEMBERS OF THE MYSTICAL BODY OF CHRIST; for that BY *the Sacrament the part of the body* IS GRAFTED IN THE HEAD.”³

Bishop JEWEL affirms that Baptism first joins us to God,

Let us now betake ourselves to the writings of Bishop JEWEL. In his Reply to Harding, he writes under the head of COMMUNION: “It is granted of ALL, *without contradiction*, that *one* end of all Sacraments *is to join us unto* GOD; as Dionysius saith here of the holy Communion, and S. PAUL LIKEWISE OF THE SACRAMENT OF BAPTISM. ‘Ye are *all* the children of GOD by faith in CHRIST JESUS; for as many of you as are Baptized in CHRIST have put on CHRIST.’ And Chrysostom saith, ‘*by Baptism we are made bone of CHRIST’s bones and flesh of CHRIST’s flesh*,’” which is surely something more holy, spiritual, and marvellous than the admission to any human society to which Her Majesty nominates. “*Another* end is to *join us all together*.” The only one, alas! known to our new school. Then speaking of the *holy Communion*, the Bishop says, “Howbeit, in plain speech, it is not the receiving of the Sacrament (of the holy Communion) that worketh our joining with God” (for that, as the Bishop had above shown on the testimony of S. Paul and Chrysostom, was

and not the holy Communion.

¹ Cranmer, Works, vol. iii. p. 77.

² Ibid. p. 525.

³ Ridley, p. 239. Fox’s Acts and Monuments, vol. iii. p. 62.

first by Baptism). "For whosoever is not joined to God before he receive the Sacraments (of bread and wine) he eateth and drinketh his own judgment. The Sacraments (of bread and wine) be seals and witnesses and *not properly the causes of this conjunction* (which was effected by Baptism). OTHERWISE our children that depart this life *before they receive the Communion*, and all the godly fathers of the Old Testament *should have no conjunction*. Wherefore S. Augustine saith, 'NO MAN MAY ANYWISE DOUBT BUT EVERY FAITHFUL CREATURE IS THEN MADE PARTAKER OF CHRIST'S BODY AND BLOOD, WHEN IN BAPTISM HE IS MADE THE MEMBER OF CHRIST; and that he is not put off from the fellowship of that bread and cup, although before either he eat that bread or drink of that cup, he depart this world, *being in the unity of CHRIST's body*,' (that is Baptized.) For he is not deprived from the partaking and benefit of the Sacrament, so long as he findeth in himself that thing that the Sacrament signifieth."¹ We can now perceive Bishop

¹ Jewel, portion i. pp. 131, 2. Of Private Mass, Art. 1.

A *part* of this quotation, from the words "in plain speech" down to "conjunction," is cited by Mr. Gorham in support of his erroneous assertion, that Bishop Jewel's "writings abound with passages which confirm the view he has taken of the Sacraments." (Gorham's Examination, p. 78, note.) It is true he has cited Bishop Jewel's words, (with the exception that he has written sacraments for sacrament at the commencement of his quotation) and these, to a person *unacquainted* with the forms of expression used in those days, *may seem* to favour Mr. Gorham's heretical views *that by Baptism we are not joined to CHRIST with a perfect unity*. But if Mr. Gorham had laid before the reader the *whole* passage, as in fairness and candour he was bound to do, and brought the reader acquainted with the *meaning* of Bishop Jewel's words and the drift of his argument, the delusion would have passed away. Mr. Gorham being professedly well acquainted with the works of our Reformers *ought* to have known that the plural form Sacraments (see above, p. 94) is applied by Bishop Jewel and others to the holy Communion *alone*; and he *ought* to have informed his reader, that Bishop Jewel had above declared upon the testimony of S. Paul and Chrysostom, *that by Baptism we ARE joined unto God*, and that persons *unbaptized were not admitted to the holy Communion*, and consequently that all who were so admitted were *baptized and joined to God before* they were permitted to receive the holy Communion. We can then understand what Bishop Jewel means when he says that the Sacraments of bread and wine are not *properly causes* of this conjunction (for this was effected by Baptism, and the LORD'S Supper is *properly* the means of renewing and cementing this union), and that whosoever is not joined to God by Baptism *before* he receives the Sacraments of bread and wine, he, by his presumption and irreverence eateth and drinketh his own judgment. (This quotation from S. Paul also shows to *what* Sacrament he alluded.) The truth is,

Jewel's meaning when he said "the Sacraments" (of bread and

Bishop Jewel was *not* speaking of BAPTISM at all in the words quoted by Mr. Gorham, BUT OF THE LORD'S SUPPER ALONE. In the *Division* at large, he was combating against the same *Popish error* and *injuriously view of Baptism*, which we have seen Archbishop Cranmer protest against, viz. that "*we are made one with CHRIST by the Communion in a perfect unity*," and *not by Baptism*. In which case, argues Jewel, *our children that depart this life before they receive the Communion* (being *falsely* supposed to have no union with CHRIST by Baptism), *should have no conjunction with CHRIST*. To disprove this blasphemy, he adduces the doctrine of S. Augustine, that "*no man may ANYWISE DOUBT that every faithful creature is then made partaker of CHRIST's body and blood, when in Baptism he is made the member of CHRIST*," which the reader will perceive is equivalent to the doctrine of Archbishop Cranmer: "INFANTS, WHEN THEY ARE BAPTIZED, DO EAT THE FLESH OF CHRIST." May we not ask *why* Mr. Gorham ended his quotation at the word "conjunction?" Was it not because the *following* words would have opened the eyes of the reader to the *truth*, that Mr. Gorham received *no* countenance from Bishop Jewel, but sadly misrepresented him? Jewel *NEVER held or taught that we must be joined unto God BEFORE we receive Baptism*; or, *that Baptism is not the instrumental cause of this conjunction*. His doctrine is this, that "*it is granted of ALL WITHOUT CONTRADICTION, that one end of ALL Sacraments is to JOIN US UNTO GOD*," and that *Baptism* therefore, *perfectly* joins us to GOD, and not *prevenient* grace, of which he knew and wrote *nothing*. He truly says, also, that the Holy Communion is not *properly* the *cause* of this conjunction, it is rather the instrument of *renewing, strengthening, and confirming* it. The following passage which applies to the cases of ADULTS, and occurs a little further forward in the *same* Article of PRIVATE MASS will prove the correctness of my comment on the former words. "WE CONFESS *that CHRIST by the Sacrament of regeneration, as Chrysostom saith, hath made us flesh of His flesh, and bone of His bones; THAT WE ARE THE MEMBERS and HE IS THE HEAD. WE CONFESS ALSO, that all the faithful (i.e. baptized) are one body, all endued with one spirit. And be that distance never so great, yet are we one another's members.*" (Here we have stated the *two* ends of the Sacraments, which were above named.)

"This marvellous conjunction or incorporation is *first begun and wrought* (in ADULTS) by FAITH; as saith Paulinus unto S. Augustine. *Per fidem nostram incorporamur in Christo Jesu Domino nostro*, 'By our faith' (as an instrumental NOT *efficient* cause) 'we are incorporate or made one body with JESUS CHRIST our LORD.' Afterward the same incorporation is ASSURED unto us and *increased* in our Baptism. So saith S. Augustine, 'to this availeth Baptism, *that men, being Baptized, may be incorporate into CHRIST and made His members.*' And for that we are very imperfect of ourselves, and therefore must daily proceed forward, that we may grow into a perfect man in CHRIST, therefore hath GOD appointed that *the same incorporation* should be *often renewed and confirmed* in us *by the use of the holy Mysteries* (i.e. the LORD'S Supper.) Wherein must be considered that the said holy Mysteries (the LORD'S Supper) do *not begin*, but rather *continue, and confirm*, this incorporation. First of all, *we ourselves must be of the body of CHRIST (by Baptism), and afterwards we must receive the Sacrament of CHRIST's body.*"

wine) “are not *properly* the causes of this conjunction;” for he here says, “they do not *begin*, but rather *continue*, and *confirm*, this incorporation.” Further on he says, “many INFANTS (not all, but *as many as are Baptized*) and others faithful and godly, *be very members of that body*; and yet by occasion of death, or otherwise, never receive the Sacrament of CHRIST’s body.”¹

Seeing then we are declared by Archbishop CRANMER and Bishop JEWEL *not merely and formally to be made members of a mere human society*; but to be *incorporated into CHRIST Himself by Baptism*; and that by its means “CHRIST’s body dwelleth in our bodies; and that *not by way of imagination, or by figure or fantasy*; but *really, naturally, substantially, fleshly, or in deed* ;”² let us next learn what consequences result to us from this spiritual and Divine union and incorporation.

I. This grafting into CHRIST implies A REAL CHANGE wrought in every person, who receives Baptism “most agreeably with the Institution of CHRIST.” Archbishop CRANMER affirms this most distinctly. “As water in the font or vessel hath not the reason and nature of a Sacrament, but when it is put to the use of Christianity, and then it is changed into the proper nature and kind of a Sacrament, to signify the wonderful change which Almighty God by His omnipotency worketh REALLY IN THEM THAT BE BAPTIZED THEREWITH; such is the change of the bread and wine in the LORD’s Supper.”³ “Emissene’s mind is this, that although our Saviour CHRIST hath taken His body hence from our bodily sight, yet we see Him by faith, and by grace He is here present with us, so that by Him we be made new creatures, regenerated by Him and fed and nourished by Him; which generation and nutrition in us be *spiritual, without any mutation appearing outwardly*, but (the mutation is) wrought within us invisibly by the omnipotent power of God. And this alteration IN US is so wonderful, that we be made new creatures in CHRIST, grafted into His body, and of the same receive our nourishment and increasing—and yet *visibly with our bodily eyes* we see *not* these things, but they be manifest unto our faith by God’s word and Sacraments. And Emissene declareth none other real presence of CHRIST in the Sacrament of His body and

This grafting implies, that a wonderful change is really wrought by Almighty God in all persons duly qualified for Baptism.

¹ Jewel, portion i. p. 142.

² Ibid. p. 472.

³ Cranmer’s works, vol. iii. p. 281.

blood than in the Sacrament of Baptism, but *spiritually by faith to be present in both.*" "The *sacramental* conversion is in the Sacraments, and the *real conversion* is in him that receiveth the Sacraments, *which real conversion is inward, invisible, and spiritual.* For the outward corporal substances, as *well of the man* as of the water, remain the same as they were before."¹ Once more he thus rebukes Bishop Gardiner: "If you understood the matter would you resemble a knave playing in a prince's coat (*in whom NOTHING is INWARDLY WROUGHT or ALTERED*) unto a man *being Baptized in water*, who hath put upon him outwardly water, but *inwardly* IS APPARELLED WITH CHRIST, and is, by the omnipotent working of GOD, *spiritually regenerated and changed into A NEW MAN?*" If any man be, with the Judicial Committee, at a loss to know what this great change is,—the Archbishop shall instruct him. "The marvellous alteration (he says) to a *higher estate, nature and condition*, is chiefly and principally in the *persons*, and in the Sacramental signs it is none otherwise but sacramentally and in signification."² *Regeneration then is a change of the entire man, body and soul, to higher estate, nature and condition.*

Let us now turn to Bishop JEWEL. He observes that Dionysius saith, "that *being Baptized, WE ARE TURNED UNTO GOD.*" And Pachymeres saith, "We are *graft into CHRIST and made ONE NATURE WITH HIM by Holy Baptism.*" "Chrysostom's purpose was, by this word *massa*, which in this place signifieth a lump of dough, to make resemblance unto these words of S. Paul, "we are one loaf and one body;" and by such majesty of speech the more to quicken and lift up our spirits and to *cause us thereby the better to consider that wonderful conjunction and knitting that is between CHRIST and us, whereby either is in the other, He in us, and we in Him; and that even in our own person; in such sort as He is neither in the Angels or Archangels, nor in any other power in heaven.* And therefore S. Paul saith, The Angels He took not, but He took the seed of Abraham." But this *wonderful conjunction*, and (as Chrysostom calleth it) this "mixture," *is wrought, not only in the holy mysteries, but also in the Sacrament of Baptism.* And in that sense Leo saith, "a man received of CHRIST, and *receiving* CHRIST (in Baptism)

¹ Cranmer's Works, vol. iii. pp. 415, 416.

² Ibid. p. 490.

IS NOT THE SAME AFTER BAPTISM THAT HE WAS BEFORE ; *but the body of him that is regenerate is made the flesh of Him that was crucified.*" Likewise, S. Augustine saith, "let us rejoice and give thanks that we are *not only* made Christian men, but ALSO MADE CHRIST. Brethren, ye understand the grace of GOD that is upon us ; ye understand it ; ye wonder at it ; rejoice ye, WE ARE MADE CHRIST. *For if He be the Head, and we be the members, both He and we are one whole man.*"¹

II. BY THIS HOLY GRAFTING, therefore, we are so truly united to the Godhead and manhood of CHRIST that WE BECOME PARTAKERS OF THE DIVINE NATURE. Archbishop CRANMER thus writes, "although he, S. Hilary, saith CHRIST is naturally in us, yet he saith also, we be naturally in Him. And nevertheless in so saying, he meant *not* of the *natural and corporal presence* of the substance of CHRIST's body and of ours ; for as our bodies be not after that sort within His body, so is not His body after that sort within our bodies ; but *he meant that CHRIST by His Incarnation received of us a mortal nature, and united the same unto His Divinity, and so we be naturally in Him.*"

By this grafting we are partakers of the Divine substance,

"And the Sacraments of Baptism and His holy Supper, if we rightly use the same, do *most assuredly certify us, that we be partakers* (not have been before Baptism) *of His Godly nature, having given unto us by Him immortality and life everlasting, and so is CHRIST naturally in us.* And so we be one with CHRIST and CHRIST with us, not only in will and mind, but *also in very natural properties.*"² To the same purpose writes Bishop JEWEL : "S. Ambrose saith, 'in receiving the Sacrament we are made partakers of the Divine substance.' 'This,' say you (Harding), 'could not be, if there remained bread in the Sacrament.' And why so, M. Harding ? *Are not we partakers of the same Divine substance in the Sacrament of Baptism ?*" And after citing S. Augustine and S. Leo in evidence that we are incorporated into CHRIST and made flesh of His crucified flesh and bone of His bone, he asks : "AND WHAT GREATER PARTICIPATION OF THE DIVINE SUBSTANCE CAN YOU DESIRE ?"³

III. BY IT WE ARE ENDUED AND CLOTHED WITH CHRIST.

¹ Jewel, portion i. pp. 473, 474.

² Cranmer's Works, vol. ii. p. 407.

³ Jewel, portion iii. pp. 467, 468.

and are endued and clothed with CHRIST, and receive Him whole, both God and man, else we should not have everlasting life.

So says Archbishop CRANMER, "whosoever is endued and clothed with CHRIST hath CHRIST present with him after a spiritual manner, and *hath received CHRIST whole, both God and man, or else he would not have everlasting life.* And therefore is CHRIST present as well in Baptism as in the LORD's Supper. For in Baptism we BE (not it is attested we have been) endued with CHRIST and seemly clothed with Him, as well as in His Holy Supper we eat and drink Him."¹ Again, he most plainly describes the faith we ought to entertain of Holy Baptism, and which he affirms is "the very true doctrine of CHRIST and His pure Church from the beginning." "The minister of the Church," says the Archbishop, "speaketh unto us GOD's own words, which we must take as spoken from GOD's own mouth, because that from *His* mouth it came, and *His* word it is, and not the minister's. Likewise, when He ministereth to our sights CHRIST's holy Sacraments, we must think CHRIST crucified and presented before our eyes, because the Sacraments so represent Him and be *His* Sacraments, and not the priest's. As in Baptism we must think, that as the priest putteth his hand to the CHILD outwardly and washeth him with water, so MUST WE THINK THAT GOD PUTTETH TO HIS HAND INWARDLY, AND WASHETH THE INFANT WITH HIS HOLY SPIRIT, AND MOREOVER, THAT CHRIST HIMSELF COMETH DOWN UPON THE CHILD, AND APARELLETH HIM WITH HIS OWN SELF."² These are the high and holy words in which the learned COMPILER OF OUR ARTICLES describes the effects of INFANT Baptism, when *contrasting* the true and pure doctrine of the Church of England with the *ambiguities, perplexities, absurdities, impieties, uncertainty, and discomfort* of the teaching of the Church of Rome. God grant we may ever hold fast this scriptural and sound form of words which the Archbishop has transmitted to us, his posterity, as the rule of our faith, and manfully defend our Divine Master's Holy Baptism from all derogation and injury that is done to it either by the Romanist or Protestant Latitudinarian. Bishop JEWEL asserts the same truths to be held by the Church of England. In his *Apology* he says, "WE AFFIRM that CHRIST DOTH truly and presently GIVE HIS OWN SELF in His Sacraments, in Baptism, that we may put Him on; and His Supper that we may

¹ Cranmer's works, vol. iii. p. 171.

² Ibid. p. 553.

eat by faith and spirit, and may have everlasting life by His cross and blood. *And we say NOT, this is done slightly and coldly, but EFFECTUALLY and TRULY.*"¹ The maintenance of a true and real and effectual gift of CHRIST's own self in Baptism is now denied, and represented by ignorant or designing men, as no doctrine of our Church and as equivalent to teaching the *opus operatum* virtue of Baptism. JEWEL here, however, *positively affirms* that Baptism is NOT an *attestation of CHRIST being ALREADY given*, and therefore a *memorial* of spiritual benefits *previously conferred*, (which is now styled, by way of deception, a *formal*, i.e. an unreal and specious *giving*, which, in point of fact, is *no giving at all*) but it is a *true and effectual GIVING OF CHRIST HIMSELF* at the *present* time, viz. at the administration of the Sacrament.

IV. If such be the case CHRIST HIMSELF MUST BE PRESENT in all who receive Baptism most agreeably with His institution, viz. in all Infants, at the ministration of the Sacrament. Let us inquire if this doctrine was inculcated and insisted upon by Archbishop CRANMER. Hear the rebuke he administered to Bishop Gardiner, who robbed Holy Baptism to magnify the mass, just as do the new school to adorn and give dignity to their new invention of a "prevenient act of grace." His words are: "It seemeth you mean, that in the LORD's Supper we be *not* made by CHRIST's Spirit participant of the benefit of His passion; nor by Baptism or God's Word, we be NOT made participant of His GODHEAD BY HIS HUMANITY. And furthermore, by this distinction (which you feign without any ground of origin) we receive not man and God in Baptism; nor in the LORD's Supper, we be not by means of His Godhead made participant of the effect of His passion. In baptism also by your distinction we receive not a pledge of the regeneration of our flesh,² but in the LORD's Supper; NOR CHRIST IS NOT TRULY PRESENT in Baptism. Which your said differences, do not only derogate and diminish the effect and dignity of CHRIST's Sacraments, but be also blasphemous against the ineffable union of CHRIST's person,

In Baptism CHRIST Himself is present, and we are partakers of His Godhead by His humanity, and receive a pledge of the regeneration of our flesh.

¹ Jewel, portion iii. p. 64.

² Bishop Gardiner maintained, that "in the general resurrection our bodies and souls shall be *all* spiritual," i.e. without substantial parts and members. Cranmer, iii. p. 277.

separating His Divinity from *His humanity*. Now, may all men of judgment see by experience how divinity is handled, when it cometh to the discussion of ignorant lawyers. And when you make this difference between Baptism and this Sacrament, that *in Baptism CHRIST is NOT really present*, expounding ‘really present’ to signify no more but to be INDEED PRESENT, yet after a *spiritual* manner; if YOU DENY THAT PRESENCE TO BE IN BAPTISM, yet the third fagot I will adventure with you, FOR YOUR STRANGE AND UNGODLY DOCTRINE within twenty lines together, *who may, IN EQUALITY OF ERROR, contend with the VALENTINES, ARRIANS, or ANABAPTISTS.*”¹ Here the Archbishop affirms in the most positive terms that *the denial of CHRIST’s real presence, after a spiritual manner, in the Sacrament of Baptism, is STRANGE and UNGODLY DOCTRINE and EQUAL to the errors of the VALENTINES, ARRIANS, or ANABAPTISTS, i.e. it is a “DETESTABLE HERESY.”* Accordingly, he elsewhere inquires: “*What Christian man would say, as you do, that CHRIST is NOT INDEED (which you call really) in BAPTISM? or, that we be NOT regenerated both BODY and SOUL, as well in BAPTISM, as in the Sacrament of the body and blood of CHRIST? or, that in BAPTISM we be NOT united to CHRIST’S DIVINITY BY HIS MANHOOD? or, that BAPTISM representeth NOT to us the high state of our glorification and the perfect redemption of our bodies in the general resurrection?*”² This language is too plain and un mistakeable to require elucidation. We will therefore proceed to Bishop JEWEL’s Works. Harding had charged the Bishop with a *gross error* in “making the presence of CHRIST in Baptism like to His presence in the Supper.” To this he replied: “HERE IS ONE ERROR MORE THAN ANY OF THE LEARNED CATHOLIC FATHERS EVER NOTED. S. Chrysostom saith, ‘In the Sacrament of Baptism we are made flesh of CHRIST’s flesh and bone of His bones.’ S. Bernard saith, ‘Let us be washed in His blood.’ Leo saith, ‘Thou art washed in the blood of CHRIST when thou art Baptized in His death.’ *By these few it may appear THAT CHRIST IS PRESENT AT THE SACRAMENT OF BAPTISM, even as He is present at the Holy Supper—unless ye will say, we may be made flesh of CHRIST’s flesh, and be washed in His blood, and be partakers of Him, and have Him present*

The especial
grace of
Baptism.

¹ Cranmer’s Works, vol. iii. p. 240.

² Ibid. pp. 276, 277.

WITHOUT HIS PRESENCE.”¹ Again, in his *Defence of the Apology*, he cites the following passage from S. Ambrose to prove against the Papists, that CHRIST is “present in the water of Baptism.” “‘BELIEVE THOU, that there (in the Sacrament of Baptism) is the PRESENCE OF THE GODHEAD. Believest thou the working? believest thou not the presence? *How would the working follow, unless the presence went before?*’ ‘BELIEVE THOU that our LORD JESUS is present (at the Baptism) being called upon by the prayers of the Priest. CHRIST saith, Where as be two or three, there am I. *How much more will He vouchsafe to offer His presence where as His CHURCH is and WHERE AS ARE THE MYSTERIES (OF HIS BAPTISM.)*’ Now, M. Harding, as CHRIST is present in the one Sacrament, even so and none otherwise, is He present in the other.”² This is the doctrine which one of the best learned and most zealous champions of the English Church maintained against the Papists, and which is now denied to be her teaching, and is either, from ignorance or malice, declared to be Popery, to which every attentive reader will perceive it is decidedly opposed.

It has been our endeavour to give a correct idea of what was meant by the compiler and last editor of the Articles, when they used the expression “*grafted into the Church.*” They did not intend us to understand by it, as is now erroneously represented, that we are merely initiated into a human society or brotherhood, and made formally partakers of external privileges, the substance of which we really enjoyed before this admission. No. Such poor meagre uncatholic teaching as this never proceeded from their pens. They believed and taught that by *this grafting* we are inserted into a stock to which we were not previously joined—that we are in deed and not in fantasy grafted into CHRIST Himself and united by His manhood to His divinity, and that consequently a wonderful change is wrought within us by GOD, who is indeed and certainly and always present at the ministration of Baptism; we are then and there made partakers of the divine nature, we are clothed and apparelled with CHRIST’s own self, and there is actually given unto us, by Him, immortality

The sense in which the compilers of the Articles understood the words “grafted into the Church.”

¹ Jewel, portion iii. pp. 529, 530.

² Jewel, portion iii. p. 468. N.B. The words in brackets are Bishop Jewel’s.

and life everlasting, for in Baptism we receive the *pledge* of the regeneration of our flesh at the last day.

2ndly. Another component part of Regeneration is the sealing the promises of forgiveness of sins.

The next part of regeneration is, that "*the promises of forgiveness of sin* are visibly signed and sealed," that is to say, are truly offered to us, become most certainly ours and are made good to us. This too is denied by Mr. Gorham and his abettors. They assert that Baptism is not a Sacrament ordained by CHRIST for conveying His merciful pardon and the remission of sins—and that sins, whether original or actual, must be *bonâ fide* forgiven by the newly discovered act of prevenient grace; otherwise the recipient of Baptism is unworthy, which means that he is not qualified to receive a sign which (they say, but can *never prove* from Scripture, Catholic antiquity, or from the writings of the compiler of our Articles and Formularies) was designed to *attest a previous remission*. Here the heresy stands out in full relief, for there is an undoubted contradiction of the Article of the Nicene Creed which requires the acknowledgment of "*ONE BAPTISM FOR THE REMISSION OF SINS*." What are the views of the Church of England upon this head of the Article shall now be fully shown. And we trust we shall be able to prove, that she has all along, without any deviation, held and taught that *remission of all sins* is truly given to *all Infants*, and to *all Adults who are duly qualified* to receive Holy Baptism.

We have already seen,¹ that the fact of Baptism and the LORD'S Supper *having the promise of the remission of sins* was brought forward by Ales, and finally allowed by Convocation, to distinguish these two Sacraments of the gospel from those five commonly so called by the Romanists. The ARTICLES ABOUT RELIGION of 1536 affirm: "That it is offered unto *all men*, as well *infants* as such as have the use of reason, that *by Baptism they shall have remission of sins*." Again: "Not only such as have the use of reason, but also *infants, innocents, and children, by the Sacrament of Baptism do obtain remission of their sins*."² The same doctrine is repeated in the same words in the INSTITUTION OF A CHRISTIAN MAN in 1537.

THE ARTICLES of 1538 assert, "*quod PER BAPTISMUM offeratur remissio peccatorum et gratia Christi, infantibus et*

This is taught in the formularies;

¹ See above, p. 37.

² Formularies of Faith, pp. xviii. xix.

adultis.”¹ “*Et quod infantes PER BAPTISMUM consequantur remissionem peccatorum et gratiam, et sint filii Dei, quin promissio gratiæ et vitæ æternæ pertinet non solum ad adultos, SED ETIAM AD INFANTES.*” Adults are also required to believe “*vere ipsis IBI donari remissionem peccatorum et justificationem propter Christum.*”² The NECESSARY DOCTRINE of 1543 asserts: “that the effect and virtue of this Sacrament (of Baptism) is forgiveness of sin.” “Although the *parents be never so clean purged, and pardoned of their original sin BY BAPTISM, and grace GIVEN IN the same, yet nevertheless the children of them begotten, &c.*”³ I have already shown that in Cranmer’s Catechism⁴ of the year 1548, the water of Baptism is called the bath of Regeneration BECAUSE *our sins be forgiven in Baptism, &c.* I will, however, adduce a few more passages which assert this most scriptural and comfortable doctrine. “BAPTISM is not water *alone, and nothing else besides*, but it is the *water of GOD, and hath His strength by the word of GOD, and is a seal of GOD’s promise.* Wherefore it *doth* work in us, *all these things, whereunto GOD hath ordained it.*” “When we be Baptized in the name of GOD, that is as much as to say, as *GOD Himself should Baptize us.* Wherefore we ought not to have an eye *only to the water, BUT TO GOD RATHER, which did ORDAIN the Baptism of water, and COMMANDED it to be done in HIS NAME. For HE is Almighty, and able to work in us by Baptism, forgiveness of our sins, and all those wonderful effects and operations, for the which He hath ordained the same, although man’s reason is not able to conceive the same.* Therefore consider, good children, the great treasure and benefits, WHEREOF GOD MAKETH US PARTAKERS, WHEN WE ARE BAPTIZED, which be these:—The first is, THAT IN BAPTISM OUR SINS BE FORGIVEN US, as S. Peter witnesseth, saying, Let every one of you be Baptized for the forgiveness of his sins.”⁵ By this it is plain that Cranmer did NOT understand Baptism to have been ordained to attest PAST remission of sins, but to be a means by which GOD worketh in us *present* forgiveness of all past sins, “*IN Baptism our sins be forgiven.*” Once more: “Wherefore, good children, *learn diligently*, I pray you,

¹ Formularies of Faith, p. 93.

² Cranmer’s Works, vol. iv. p. 280.

³ Formularies of Faith, pp. 253, 254. ⁴ See above, p. 124.

⁵ Cranmer’s Catechism, p. 186.

the *fruit* and *operation* of Baptism. For *IT WORKETH forgiveness of sin*, it delivereth from death and the power of the Devil, it giveth salvation and everlasting life to all them that believe" "these words of CHRIST and promise of God, which are written in the last chapter of S. Mark's gospel: He that will believe and be Baptized shall be saved. But he that will not believe shall be damned."¹ Such was the doctrine which the Archbishop taught *before* and *at the time* of his compiling the office of the Ministration of Public Baptism to Infants, but we are now told *he never meant to teach what his language most clearly imports.*² To give a show of truth to this "privy divination," it is said the Archbishop changed his opinions; but it is *NOT* said *when*. If he *did* do so, after compiling the first Prayer Book, how are we to account for his *not altering* the doctrine of Baptism on the *revision* of the Prayer Book, and telling us plainly and honestly that he had lately discovered that prevenient grace gave remission of sins to all those on whom God is pleased to bestow forgiveness of sins, and that Baptism is only designed to *attest* and be a *memorial* of this benefit in *some* happy cases. This the Archbishop, as a lover of truth, would have done, supposing his mind had been imbued with our present novelties. That it was not so and that he never questioned the full remission of original sin and of all actual sins of which an adult repented, shall be satisfactorily proved. In June, 1549, *six months after* the Prayer Book was ratified by Act of Parliament, and *imme-*

¹ Cranmer's Catechism, pp. 189, 191.

² Let me call attention to some remarks of Bishop Jewel, which may be applied most appropriately to those interpreters, who say the compilers of the Offices of Infant Baptism meant their *absolute* expressions to be *conditional*, *without producing a title of evidence* to justify the assertion. "Here M. Harding once again, as before, will teach us what the old fathers meant by those words they never uttered. I trow, he hath some *privy divination* that there taketh upon him to know what men mean before they speak. Cicero saith: '*Peritum esse necesse est eum, qui, silentium, quid sit, intelligat.*' 'It must needs be some cunning fellow that understandeth what silence meaneth, and knoweth what they speak that speak nothing.' Verily, this is a marvellous boldness, so often and with such confidence and countenance to say the old fathers used these terms, and yet, *not once to show any one of them all that ever used them*. It may be thought that he hath either *too great affiance in himself*, or *too little regard unto his reader.*" These observations are peculiarly applicable to those diviners, who say, that by the words, "*This child is regenerate,*" Cranmer meant, "*this child MAY NOT be regenerate.*"

diately after it was *first used*, Archbishop Cranmer thus wrote in his ANSWER TO THE DEVONSHIRE REBELS. "Our Saviour CHRIST ordained that water of Baptism to signify unto us, that as that water *washeth* our bodies, so *BE we spiritually washed by CHRIST FROM ALL OUR SINS.*" Again, in the same answer he declared: "Likewise it is of *original sin, after Baptism*, which although *it be pardoned*, yet certain pains thereof continue so long as we live. *But this punishment* in our life-time is *not to revenge our original sin* WHICH IS PARDONED IN BAPTISM, but to make us humble, &c."¹ Is it possible that any person, with these words before him, can conscientiously say, that Cranmer did *not absolutely* teach the remission of all original sin in the Baptismal office? No man, unless under a strong delusion, that he should believe a lie, can give credit to the assertion that Cranmer, in 1549, did *not* hold original sin to be pardoned in Baptism. Again, in his ANSWER TO GARDINER, in 1551, he writes: "The *offering on the Cross*, say you, was and is *propitiatory* and *satisfactory* for our *redemption* and REMISSION OF SIN, THE EFFECT WHEREOF IS GIVEN AND DISPENSED IN THE SACRAMENT OF BAPTISM, once likewise ministered and never to be iterate, &c."² And in his disputation with Chedsey, in 1554, he also says, "When He (i.e. CHRIST) giveth Baptism WE CONSIDER *not the water, but the HOLY GHOST*, and REMISSION OF SINS."³ Lastly, we have seen that in the same disputation Cranmer maintained that "*Infants, when they are Baptized, do eat the flesh of CHRIST.*" Surely then, the guilt of original sin must be remitted to them; and if the Archbishop considered baptized Infants to be capable of this, the highest, act of the most mature Christian; is it credible that he would have us construe his *absolute* expressions in the Baptismal Offices "*hypothetically*," and so bring into *doubt* what he affirmed to be *a Scriptural truth*? I again repeat my former assertion, that Cranmer has left *no* evidence behind him, which can lead us to believe that he *ever* doubted or denied that *every* Infant is spiritually regenerated and receives remission of its sins in Baptism; but on the contrary, he *has* transmitted to us the *strongest proofs* of his *firmly believing* this Article of the Faith and of his *teaching* it in the most

by Arch-
bishop
CRANMER,

¹ Cranmer's works, vol. ii. p. 235.

² Ibid. vol. iii. p. 541,

³ Ibid. vol. iv. p. 29.

unequivocal and positive language. What evidence have we that Archbishop Cranmer spoke or wrote otherwise than he meant?

by Bishop
RIDLEY,

Bishop RIDLEY held the same doctrine; "In Baptism, the body is washed with the visible water; and THE SOUL IS CLEANSSED FROM ALL FILTH BY THE INVISIBLE HOLY GHOST."¹

by Bishop
LATIMER,

Bishop LATIMER says, "WE WASH OUR REMISSION OF OUR SINS BY BAPTISM, for like as He (CHRIST) was found in rags, so we must find Him by Baptism. NOW THIS SACRAMENT OF BAPTISM IS A THING OF GREAT WEIGHT; for it ascertaineth and assureth us, that like as the water washeth the body and cleanseth it, so the blood of CHRIST our Saviour cleanseth and washeth it from all filth and uncleanness of sins."²

In our quotations from Bishop JEWEL we have already alluded to this subject, and seen that the Bishop declares "*the remission of sins to be the substance of Baptism.*" We will however again have recourse to his writings for additional proof of his holding this doctrine.

by Bishop
JEWEL.

In his *Treatise of the Sacraments* Bishop JEWEL says, "Through the power of GOD'S working the water is turned into blood. THEY THAT BE WASHED IN IT RECEIVE THE REMISSION OF SINS; their robes are made clean in the blood of the LAMB. The water *itself* is nothing, but *by the working of GOD'S Holy Spirit, the death and merits of our LORD AND SAVIOUR CHRIST ARE THEREBY* (by the water) ASSURED UNTO US. A figure hereof was given at the RED SEA: *the children of Israel passed through in safety*; but Pharaoh and his whole army were drowned. Another figure hereof was given in the ARK; the whole world was drowned, but Noah and his family were saved alive. EVEN SO IN THE FOUNTAIN OF BAPTISM OUR SPIRITUAL PHARAOH, THE DEVIL, IS CHOKED: HIS ARMY, *that is*, OUR SINS, ARE DROWNED AND WE SAVED. The wicked of the world are swallowed in concupiscence and vanities, and WE ABIDE SAFE IN THE ARK."³ The reader will, I have little doubt, anticipate me in remarking the allusion to the figures named in the *first* prayer in the ministration of public Baptism to Infants, and will get an additional insight into the intention of the Church in referring to them. We will now

¹ Ridley, p. 275.

² Latimer's Sermons, vol. ii. p. 127.

³ Jewel, portion ii. p. 1106.

pass on to his APOLOGY OF THE CHURCH OF ENGLAND, a work sanctioned by *her authority* "as containing true doctrine." Jewel there says, "WE SAY that Baptism is a Sacrament of the remission of sins, and of that washing, which we HAVE in the blood of CHRIST; and that no person, which will profess CHRIST's name, ought to be restrained therefrom; NO NOT THE VERY BABES OF CHRISTIANS; FORASMUCH AS THEY BE BORN IN SIN AND DO PERTAIN TO THE PEOPLE OF GOD."¹ Here we see that the fact of Infants *being born in sin*, which Mr. Gorham asserts is a bar to their *worthy* reception, is brought forward by Bishop Jewel as a reason why they should be Baptized; for he held that Baptism was ordained for the remission of sins. *Because Infants are born in sin, and they cannot be made spiritual, and receive remission of it, but by Baptism, therefore*, concludes the Bishop with the whole Catholic Church of CHRIST, *Infants ought to be Baptized to obtain this remission of original sin.* In his Defence of the Apology he says, M. Harding "is contented to allow us the very sacrament and true use of Baptism, and THAT AVAILABLE AND OF FORCE FOR THE REMISSION OF SINS. *Whereby advisedly and unawares he confesseth that we have the very true Catholic Church of GOD.*" For S. Augustine saith *truly*: "The Baptism of the Church may be without the Church, BUT THE GIFT OF BLESSED LIFE IS NOT FOUND, BUT WITHIN THE CHURCH."² The *true* doctrine here advanced by Bishop Jewel is well worthy of the consideration of such persons as set their faces against, and condemn the English Churchman's contending earnestly for the faith once delivered to the Saints, and which our adversaries are now endeavouring to expunge from the Prayer Book, Articles, and other authorized Formularies. But have they considered the vital importance of this Article of the Christian Faith being kept whole and undefiled? If the Church of England *by possessing a true Baptism available and of force for the remission of sins is the very true Catholic Church of GOD*, what must she be when she has *slighted, cast off, and repudiated "this gift of blessed life,"* but an *untrue, uncatholic, and heretical Church*, in fact, NO CHURCH OF GOD?

The consequence drawn by Bishop Jewel from the Papists' admission that the Church of England has a Baptism available and of force for the remission of sins.

It is a sense of this awful fact which makes every thoughtful

¹ Jewel, portion iii. p. 62.

² Ibid. portion iii. p. 444.

Churchman "tremble for the Ark of his God," when he reflects on the fatal consequences of denying one Baptism in our Church available and of force for the remission of sins. The necessity and usefulness of maintaining the Catholic doctrine of the Sacraments entire is evinced from the fact, that heretics have, at various times, been silenced by an appeal to it. Thus the Pelagians were defeated by S. AUGUSTINE's urging against them the practice of the whole Church of administering Baptism to Infants to convey and assure to them remission of sins. They falsely asserted with our assailants, that the Church did *not* hold that Baptism truly makes new men,* to which S. Augustine replied, "*they lie, they study to deceive, WE SAY NOT SO. BAPTISM WASHETH AWAY ALL SINS, UTTERLY ALL, (prorsus omnia) of deeds, words, thoughts, be they original or actual, be they done ignorantly or wittingly.* But it taketh not away the infirmity,¹ which *the regenerate* resisteth." In the days of Jewel, the Church had not betrayed her trust, nor thrown away the sacred deposit committed to her keeping, nor lost her Catholicity. Harding accused her of having done so; and what said Bishop Jewel in reply to his calumny. "As for that, M. Harding here toucheth, *as an error defended by certain, I know not by whom,* that 'BAPTISM GIVETH NOT FULL REMISSION OF SINS,' he may command it home again to Louvain amongst his fellows, and join it with other of *his* and *their* vanities; FOR IT IS NO PART NOR PORTION OF OUR DOCTRINE. WE CONFESS, AND HAVE EVERMORE TAUGHT, THAT IN THE SACRAMENT OF BAPTISM BY THE DEATH AND BLOOD OF CHRIST IS GIVEN REMISSION OF ALL MANNER OF SINS; AND THAT NOT IN HALF, OR IN PART, OR BY WAY OF IMAGINATION OR BY FANCY; BUT FULL, WHOLE, AND PERFECT OF ALL TOGETHER; so that now as S. Paul saith, *there is no condemnation to them which be in CHRIST JESUS.*"² Such is the plain, strong, explicit, and unambiguous language in which Bishop JEWEL sets forth "with beautiful accuracy," the doctrine of the Church of England on this vital point; and yet the authority of this eminent Prelate is unblushingly pleaded by those who *deny* that remission of sins is given in Baptism. It is only necessary to read the Bishop's words to discover this shameless imposture. A glance will con-

¹ That is, *concupiscence*.

² Jewel, portion iii, pp. 464, 5.

vince any man of common sense, that it is impossible to find language more precise or forcible to express the *entireness* of the remission which the Church of England BELIEVES, and HAS EVERMORE TAUGHT TO BE GIVEN IN the Sacrament of Baptism—or to disavow the *imputed heresy* that “Baptism giveth *not full* remission of sins.” His words in the last case are few, but decisive and incapable of misapprehension or perversion. “IT IS NO PART NOR PORTION OF OUR DOCTRINE.” Is it then, under these circumstances, any matter of astonishment that the faithful Churchman stands aghast at a decision which pronounces such doctrine *not contrary to the doctrine of the Church*, and that he is indignant at a measure which forces into the Diocese of a faithful Bishop and upon a Church, protesting against the injustice and the sin, a teacher who openly avows his opinion that “*Baptism giveth not full remission of sins?*” Is it to be expected that the Church of England should silently and without remonstrance submit to be robbed of her most valuable spiritual birth-right, “THE GIFT OF BLESSED LIFE,” and of her high dignity and privilege of being “THE VERY TRUE CATHOLIC CHURCH OF GOD?”¹

The next particular connected with our Spiritual Regeneration is “OUR ADOPTION TO BE THE SONS OF GOD.” This is a necessary consequence of our being grafted into the body of CHRIST, and being truly united by His manhood to His Divinity. Proofs of our Church teaching that this blessing is offered and conveyed by GOD, through Baptism, *as His instrument*, to all who receive that Sacrament most agreeably with CHRIST’S Insti-

The third part of Regeneration is “our adoption to be the sons of God.”

¹ Let me here give the important evidence of S. Augustine. In a letter written to Fidus, in A.D. 410, “he declares he never met with ANY Christian, either Churchman, or HERETIC, or SECTARY, nor with any writer that owned the *Scripture*, who taught any *other doctrine but that Infants are Baptized for the pardon of sin.*” And they had then but three hundred years to look back to the times of the Apostles. And S. Austin, though he speak modestly of himself as to learning, had studied the Church history so well, that in a few years after this, he published that his History of all the Sects and Opinions that were, or had been in Christendom.” Wall’s History of Infant Baptism, vol. i. p. 383. Yet we are called upon to assent to a judgment which, in the face of the most absolute and unequivocal declarations of the Church of England, affirms that a priest, who holds *such* doctrine as NO HERETIC in the three first centuries ever broached maintains nothing *contrary or repugnant to* the declared doctrine of the Church of England as by law established.

This is
taught by
Archbishop
CRANMER,

tution, have already been produced. To these, however, we will add a few more. Archbishop CRANMER in his Defence quotes the following passage from "*Eusebius Emissenus*," a man of singular fame in learning, about three hundred years after CHRIST's Ascension. "If thou wilt know," saith he, "how it ought not to seem to thee a new thing and impossible, that *earthly and corruptible things be turned into the substance of CHRIST, LOOK UPON THYSELF, WHICH ART MADE NEW IN BAPTISM, WHEN THOU WAST FAR FROM LIFE, and banished as a stranger from mercy and from the way of salvation, and inwardly wast dead, yet SUDDENLY thou BEGANST another life in CHRIST, AND WAST MADE NEW BY WHOLESOME MYSTERIES, and wast turned into the body of the Church, not by seeing but by believing; AND OF THE CHILD OF DAMNATION, by a secret pureness, THOU WAST MADE THE CHOSEN SON OF GOD,—outwardly nothing was added, but ALL THE CHANGE WAS INWARDLY. And so was man made the son of CHRIST, and CHRIST formed in the mind of man. Therefore as thou, putting away thy former vileness, didst receive a new dignity, not feeling any change in the body; and as the curing of thy disease, the putting away of thine infection, the wiping away of thy filthiness be not seen with thine eyes, but are believed in thy mind,—so likewise when thou dost go up to the reverend altar, &c."*

Upon "these sayings of Eusebius," Cranmer remarks that they "*be so plain, that no man can wish [them] more plainly to be declared.*" What then is their doctrine? Is it that regeneration, remission of sins, and adoption, are given by prevenient grace *before* Baptism to all *worthy* recipients? No; it is the reverse. *BEFORE Baptism the WORTHY candidate* is declared to be "far from life, and banished as a stranger from mercy, from the way of salvation, and inwardly dead; but SUDDENLY IN BAPTISM *he was made new, SUDDENLY he BEGAN another life in CHRIST by wholesome mysteries, and of the child of damnation, by a secret pureness, WAS MADE THE CHOSEN SON OF GOD.*"¹ Thus we see, that it is not a *state of innocence*, or of the *enjoyment of the actual remission of sins*, which constitutes the worthiness required of adult candidates for Baptism, but of sorrow for past sin, of faith in God's mercy through CHRIST, and a hearty belief in the pro-

¹ Cranmer's works, vol. ii. pp. 323, 324.

mises of forgiveness made to us by GOD in the Sacrament. We are not expected to come to our Spiritual Physician whole and sound, for then we have no need of Him, but we are invited to come when sick, and, with a perfect faith, to seek the cure of our disease through that instrument, by which He has promised to work health. We are *not* bidden to *come* clean, but *to wash and be clean*. Again, in his *answer to Gardiner*, the Archbishop writes: "This is a wonderful saying of you, as of one that understood nothing utterly, what a Sacrament meaneth, and WHAT is to be wondered at in the Sacrament. For the wonder is *not*, how GOD worketh in the outward visible Sacrament, but *His marvellous work is in the worthy receivers* of the Sacraments. The wonderful work of GOD is *not* in the *water*, which only washeth the body, but GOD by *His omnipotent power worketh* wonderfully in THE RECEIVERS THEREOF, (i.e. of the Baptismal water) scouring, washing, and making them clean inwardly, and as it were new men, and celestial creatures. This have all old authors wondered at, this wonder passeth the capacity of man's wit, HOW DAMNATION IS TURNED INTO SALVATION, and OF THE SON OF THE DEVIL CONDEMNED INTO HELL, IS MADE THE SON OF GOD AND INHERITOR OF HEAVEN.¹ This wonderful work of GOD all men may marvel and wonder at; but no creature is able sufficiently to comprehend it. And as THIS is wondered at IN THE SACRAMENT OF BAPTISM, how that he that was subject unto death, receiveth life by CHRIST and His HOLY SPIRIT, so," &c.² In this passage we are again fully instructed by Cranmer as to the state and condition of the WORTHY RECEIVER of holy Baptism. Instead of being pictured to us as adorned with all the imaginary excellencies of prevenient grace, he stands before us in all the weakness, deformity and wretchedness of the child of the first Adam. Is he regenerate, pardoned of his sins, and the adopted son of GOD before Baptism, and is he represented as seeking of the Church in that Sacrament only a formal recognition of this blessing already enjoyed by him? No such thing. Before his Baptism the "worthy receiver" is looked upon by our Church as full of all uncleanness, as the son of the Devil and condemned to hell, though he is truly penitent and comes to CHRIST with

¹ Compare the second answer in the Church Catechism.

² Cranmer, Works, vol. iii. pp. 121, 122.

faith. But *in his Baptism* CHRIST works wonderfully in him, so much so that *no creature is able sufficiently to comprehend it.* GOD, THEN and THERE, *scours him, washes him, and makes him clean inwardly,* (which He would not do, *if he were cleansed from sin and its impurities before Baptism*) *makes him as it were, a new man and a celestial creature, yea, he "IS MADE THE SON OF GOD AND AN INHERITOR OF HEAVEN."*

by the BEL-
GIC CON-
FESSION,

This is the marvellous work of God in the worthy receiver by His ordained instrument, Baptism; and not by Mr. Gorham's prevenient act of grace. And such is also the doctrine of the Belgic Confession, "*NOS FILIOS IRÆ IN FILIOS DEI REGENERAT.*"¹ The blood of CHRIST applied in Baptism "*regenerates us the sons of wrath into the sons of GOD.*" We have also seen that Bishop Jewel taught *not* that remission of his sins must be enjoyed by the worthy recipient of Baptism *before coming* to the Sacrament, but that he must be sensible of his *then* sinfulness; he must acknowledge and bewail the error in which he lived; he must feel the burden of the sins then lying on his soul to be intolerable; he must have a lively faith in GOD's mercy through CHRIST, and *seek* the forgiveness of his former sins in the Sacrament of his regeneration. And *in this state*, coming to CHRIST in Baptism, Bishop Jewel pronounces he may *WELL receive it.*² I shall not multiply quotations to establish the doctrine taught under this head, but will conclude with a passage from Bishop Jewel's *Treatise on the Sacraments*, which, coming from a person on all hands allowed to be a *true exponent* of the doctrine of the Church of England, will of itself prove that Mr. Gorham's doctrine is *contrary* to that of our Church. "*Baptism is the badge and cognizance of every Christian. If any be not Baptized, but lacketh the mark of GOD's fold, we cannot discern him to be one of the flock. If any take NOT the seal of regeneration, we cannot SAY HE IS BORN THE CHILD OF GOD. This is the ordinary way; let us use it; let us not despise, nor foreslow to receive the Sacraments, THEY ARE THE MEANS BY WHICH GOD maketh sure His good-will towards us.*"³ Is it possible to read the foregoing passage and then maintain that Mr. Gorham's doctrine is

and by
Bishop
JEWEL.

¹ Sylloge Confessionum, p. 349.

² See Jewel, portion ii. p. 1105, quoted above, at p. 131.

³ Ibid. ii. p. 1108.

not contrary to the doctrine of our Church? He asserts that the filial condition was *given us by the qualification of faith*, and therefore was given *before* Baptism, if we were worthy recipients of that Sacrament.¹ Bishop JEWEL as distinctly asserts it to be the doctrine of the Church of England, that “we CANNOT say any one is born the child of GOD, BEFORE he has taken the seal of regeneration.” THE SEAL OF REGENERATION, according to him, conveys and gives the filial condition, and NOT faith. For how can a *qualification, required on man’s part, give* the filial condition, which none but GOD can bestow? Faith has no virtue in itself to give or confer any spiritual gift, but is the *means by which man accepts and receives* what is *offered* him by GOD through His Sacraments, which derive all their efficacy, not from *man’s faith*, but from CHRIST’S *institution and promise*, and are “THE MEANS BY WHICH GOD maketh sure His good-will towards us.” This Article expressly teaches us that the *sign or seal* of regeneration is THE MEANS BY WHICH GOD grafts us in His SON’S holy body, remits our sins and assures our adoption. “Baptismus—est *signum* regenerationis, per quod, tanquam per instrumentum, rectè baptismum suscipientes, ecclesiæ inseruntur, &c.” From these important words which represent Baptism as GOD’S *instrument*, Mr. Gorham endeavours to escape in this way: “By or through the sign,” he says, “they, who receive Baptism rightly, are grafted into the Church, as by an instrument, and have the promises of GOD sealed by it, the sign. It is not said that a new nature is implanted in such by this sign,” which benefit he affirms of the *grace of GOD*.² Now, it certainly is not said in so many words that *by this sign* GOD implants a new nature (i.e. regeneration,) but, taking the words “grafted into the Church” in the sense they were understood by the compilers and editor of the Articles, it is indeed and in truth declared to be so. For as we have clearly proved, our Churchmen understood “grafting in the Church,” which is CHRIST’S body, to be a component part of spiritual regeneration. They did not mean by it a merely formal admission to the membership and privileges of a human society or brotherhood, or an attestation that the wild olive, before it was grafted in, partook of the root and fatness of the good olive tree, but a perfect union with CHRIST Himself,

¹ Mr. Gorham’s Examination. Answer 40, p. 94. ² Ibid. Ans. 27, p. 88.

whole body and soul, manhood and Godhead, unto everlasting life.”¹ The *grace* of GOD undoubtedly, is the *efficient* cause of our being united to CHRIST’s body; but of *that* there was no question raised between the Bishop of Exeter and Mr. Gorham. The point in dispute was, and is, *what is the INSTRUMENT by which GOD works this wonderful change in man?* The Church most positively affirms this instrument to be *Baptism*; Mr. Gorham claims the honour of this ministration for his new invention of “a prevenient act of grace.” He also asserts, Baptism to be the seal of GOD’s promises being *previously* fulfilled, which it *cannot* be in *many* cases. For it is declared, that prevenient grace is *not* granted to ALL who are Baptized; in *these* instances, then, Baptism *cannot* be a sure witness and effectual sign or seal of promises fulfilled—but on the contrary, *ofttimes* a *false* witness and *always* an *ineffectual* sign. To such teaching as this one may well apply the description which Archbishop Cranmer gives of Gardiner’s doctrine, which, in relation to Baptism, bears some likeness to Mr. Gorham’s. “Your doctrine hath such *ambiguities*, such *perplexities*, such *absurdities*, and such *impieties* in it, and is so *uncertain*,² so *uncomfortable*, so *contrary* to GOD’s word and the *old Catholic Church*, so *contrary to itself*, that it declareth from whose spirit it cometh, which can be none other but Antichrist himself.”³

Baptism is
GOD’s in-
strument by
which He
doth work
invisibly in
us.

It has already been proved, in the comment on the Article XXV., that Baptism is GOD’s instrument *by which* He doth work invisibly in us. I shall therefore here adduce but a few passages which bear immediately on this point. The Article IV. of 1538 declares this doctrine: “*Per verbum et SACRAMENTA TANQUAM PER INSTRUMENTA donatur Spiritus Sanctus, qui fidem efficit, &c.*” *Cranmer’s Catechism* teaches us that “CHRIST Himself (although you see Him not with your bodily eyes) is present with His ministers, and *worketh* by the HOLY GHOST in the *administration of His Sacraments*.”⁴ Again, in his DISPUTATION WITH CHEDSEY, he says, “THROUGH BAPTISM in this world the body is washed, and *the soul is washed*, the body out-

¹ See above, p. 80.

² For who can tell whether his infant has received an act of prevenient grace or not?

³ *Cranmer’s Works*, vol. iii. p. 552.

⁴ *Cranmer’s Catechism*, p. 197.

wardly, the soul inwardly ; the work is ours. In this work they are joined.”¹ RIDLEY most distinctly affirms it to be “true that GRACE IS GIVEN BY THE SACRAMENT, but AS BY AN INSTRUMENT. The inward virtue and CHRIST give the grace THROUGH the Sacrament.” He here *distinguishes* between the *efficient* cause and the *instrumental* cause, but he does not *oppose* the one to the other as our new men do. They artfully *confound* the efficient and instrumental cause, and having asserted that CHRIST, or “the grace of GOD,” gives the grace, (which nobody questions) they assume that Baptism is *not* GOD’s *instrument*, and that their idol “an act of prevenient grace” is. An amiable writer has also lately asserted that regeneration is never given by *virtue* of Baptism. The reader is therefore requested to observe that Bishop Ridley asserts the INWARD VIRTUE OF THE SACRAMENT, and CHRIST give the grace through the Sacrament. We have already examined the pages of Bishop JEWEL and found him bearing most decisive testimony to the Sacrament of *Baptism* being GOD’S INSTRUMENT.²

The word RECTE, “rightly,” now demands some explanation. Mr. Gorham boldly asserts that it means “worthily and with faith,” and, for *proof*, brings forward, amongst others, a passage from the Article XXVIII., where the Church has most clearly *distinguished* between it and the other conditions of *Adult* reception of the LORD’S Supper. The Judicial Committee perceived that Mr. Gorham’s evidence was *inconclusive*, but because any other interpretation would be adverse to their common theory, that the Church requires the *same* qualification for Infant Baptism as for Adult Baptism and reception of the LORD’S Supper, and because “what is signified *by right reception* is not determined *by the Articles*,”³ “they accept as the true interpretation

An inquiry into the sense in which the Church employed the word rectè, “rightly.”

¹ Cranmer’s works, vol. iv. p. 39.

² See above, p. 185.

³ I have before remarked upon the *unreasonableness* of the complaint, that the Church has not defined, in her Articles, words which, at the time they were formed, were perfectly well understood both by Romanists and Churchmen, Englishmen and foreigners. This term “rightly” is of frequent occurrence in the writings of the Reformers, and no doubt of its meaning could exist in the minds of *that class* of men for whose use the Articles were designed. For *this reason* the Church has not defined it ; but where the meaning of a word was likely to be misunderstood or misrepresented, there she has explained its meaning.

what *Mr. Gorham says*," which is "that the expression always means or implies a fit state to receive, viz. in the case of adults with faith and repentance," and in the case of infants, "with God's grace and favour." *Now this is exactly what "rightly" does NOT mean or imply.* If the Church herself may be allowed to declare her meaning *apart from the Article*, I doubt not, but that I shall be able to satisfy the reader, that by "rightly" she expressed a *condition external* to the recipients of the Sacraments, and by the words "worthily and with faith" she denoted *requisites* in those persons, who, BEING OF THE AGE OF DISCRETION AND HAVING THE USE OF REASON, desire a beneficial reception. In justification of these views I will now show the *distinct* meaning in which the CHURCH OF ENGLAND employed these words *rightly*, *worthily*, and *with faith*, by an extract from "*An HOMILY of the worthy receiving and reverent esteeming of the Sacrament of the Body and Blood of CHRIST.*" But before doing so, I must remind the reader that this Homily was given to the Church in 1562, by the same Convocation that transmitted to us our present Articles, and that it may, therefore, be properly considered as the Church's own comment on these words of her Article XXVIII.

This Homily first reproves the practice of *gazing* upon this Sacrament and of *celebrating the same by others* (the Priests in the Private Mass) and *not in our own persons*. "Our loving SAVIOUR," says the Homily, "hath ordained and established the remembrance of His great mercy expressed in His passion, in the institution of His heavenly supper, *where every one of us must be guests and not gazers, eaters and not lookers, feeding ourselves and not hiring others to feed for us*, that we may live by our own meat, and not perish for hunger whiles others devour all."¹ "We must certainly know, that *three things* BE REQUISITE IN HIM which would *seemly*, as becometh such high mysteries, resort to the LORD's Table. That is, first, a *right and worthy estimation and understanding* of this mystery. Secondly, *to come with a sure faith*; and thirdly, to have *newness or pureness of life to succeed* the receiving of the same. But, BEFORE ALL OTHER THINGS,² this we must be sure of especially, *that this*

Three things requisite in the recipient of the LORD's Supper.

¹ Homily on the Sacrament, pp. 403, 4.

² The word rightly is *not* one of the three requisites above named.

Supper be IN SUCH WISE DONE AND MINISTERED AS OUR LORD RIGHTLY. AND SAVIOUR did, and commanded to be done, as His HOLY APOSTLES used it, and THE GOOD FATHERS in the primitive Church frequented it. For (as that worthy man S. Ambrose saith) he is unworthy of the LORD, that OTHERWISE *doth celebrate* that mystery, *than it was delivered by Him.* Neither can he be devout, that *otherwise* doth presume (i.e. take it) than it was given by the Author. We must then take heed, lest, of the memory, it be made a sacrifice; lest of a *communion*, it be made a private eating [by the Priest]; lest of two parts we have but one; lest applying it for the dead, we lose the fruit that be alive. Let us rather in these matters follow the advice of Cyprian in the like cases; that is, *CLEAVE FAST TO THE FIRST BEGINNING, hold fast the LORD's tradition, do that in the LORD's commemoration which HE HIMSELF did, HE HIMSELF commanded, and HIS APOSTLES confirmed.*" It is very evident that "rightly," then, as employed by the Church of England in relation to the Sacraments, is confined to their *administration according to the institution of CHRIST*, explained by His practice, enforced by His command, and confirmed by His Apostles and the good Fathers in the primitive Church.

If we turn to the Article XIX. "Of the Church," we shall find the word *rectè* used in the sense here stated.

Ecclesia CHRISTI visibilis est cœtus fidelium,¹ in quo verbum DEI purum prædicatum et sacramenta, quoad ea quæ necessario exigantur, juxta CHRISTI institutum RECTE administrantur.

The visible Church of CHRIST is a congregation of faithful men, in which the pure word of God is preached, and the Sacraments be *DULY ministered, according to CHRIST's ordinance* in all those things that of necessity are requisite to the same.

Let us now refer to the *original* of this Article in the Augsburg confession, and the meaning of the word *rectè* will be still more clearly indicated. "Est autem Ecclesia congregatio sanctorum, in qua *Evangelium RECTE docetur, et RECTE administrantur*"

In the Augsburg Confession "rightly" relates to a

¹ *Fidelium*, that is to say, "*omnium hominum qui baptizati sunt in CHRISTO, et non palam abnegârunt Christum, nec juste et per ejus verbum sunt excommunicati.*" Art. V. 1538. Cranmer's works, vol. iv. p. 278.

condition
external to
the hearers
of the Gospel
and recipi-
ents of the
Sacraments.

sacramenta. Et ad veram unitatem Ecclesiæ, satis est consen-
tire de doctrina Evangelii et *administratione* sacramentorum.”¹

Here it is too evident for contradiction, that *rectè* respects *only*
administration; and that a true Church must specify the *kind*
of administration “*juxta CHRISTI institutum*,” according to
CHRIST’S institution, so as to remove all ambiguity. It is also
undeniable that “*rightly*” relates *solely* to the *Preacher of the*
Gospel and Minister of the Sacraments, and not to any requi-
sites in the hearers or receivers. In a declaration of certain
Articles of Religion set forth by the Archbishops and Bishops
in 1559, and required to be made by every Clergyman, it is
said, “I do acknowledge also that Church to be the Spouse of
CHRIST, wherein the Word of GOD is *truly taught*, and the
Sacraments be ORDERLY administered according to CHRIST’S in-
stitution.”² Here “*orderly*” is equivalent to “*rightly*,” and
unquestionably relates to the “*due order*,” prescribed by CHRIST
and the Church in her offices, to be observed *by the minister*.

The Church
has disco-
vered her
fears that
the Clergy
would not
administer
Baptism
“*rightly*”
in the
Church mili-
tant prayer,

But, asks the learned Mr. Turner, after *assuming* that “*rightly*,”
means “*worthily*,” and “*by faith*,” “were they to conclude
that Baptism would not be administered *rightly* in the Church?”
Implying by his question that Baptism at the time the Articles
were framed was *undoubtedly at all times ministered in such*
manner as the Church allowed to be agreeable to CHRIST’S in-
stitution, and therefore it were *needless* for the Church to insist
upon the right administration. I reply that we *must* so conclude,
and that upon evidence existing in our *present* Prayer Book. If
we examine the prayer for the Church Militant in Queen Eliza-
beth’s English and Latin Liturgies we shall find the following
petition:

Give grace (O heavenly FA-
THER) to all Bishops, Pastors,
and Curates, that they may
both by their life and doctrine
set forth Thy true and lively
word, *and rightly and duly ad-*
minister Thy holy Sacraments.

Da gratiam, cœlestis Pater,
omnibus Episcopis pastoribus
et his qui curam gerunt ani-
marum, ut tam vita quàm doc-
trina ornent ministerium Evan-
gelii et *administrent sacramenta*
juxta institutionem Filii tui.

¹ Sylloge Confessionum.

² Cardwell’s Documentary Annals, vol. i. p. 232. Art. III. Burnet’s Re-
cords, Part II. b. iii. p. 370. Neal’s Hist. of Puritans, vol. i. p. 105.

Here we are distinctly taught that “rightly and duly” are equivalent to the expression “*according to CHRIST’s institution.*” And may we not ask *why* the Church prays GOD to give His grace to the Clergy that they may rightly and duly administer His Sacraments; if she has *no fear* that the Clergy might be guilty of a *mal-administration*? But the Church has herself put this matter at rest in the office for the MINISTRATION OF PRIVATE BAPTISM TO CHILDREN, and borne unmistakable testimony of her anxiety to assure herself that Baptism in such cases was *rightly* administered. In her second RUBRIC, prefixed to this office, she requires her Pastors to warn the people “that without great cause and necessity, they baptize *not* children at home in their houses. And when great need shall compel them so to do, that then they minister it *on this fashion.* First, let them that be present *call upon God for His grace and say the LORD’s Prayer,* IF the time will suffer. And then one of them shall name the child, and *dip him in the water*, or pour water upon him, saying *these words*; N. I baptize thee in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.” Then she adds, “And let them *not doubt*, but that the child so baptized, is *lawfully*¹ and *sufficiently* baptized, and *ought not to be* BAPTIZED AGAIN in the Church. But yet nevertheless, *if the child do live*, it is expedient that he be brought into the Church, *to the intent the Priest may* EXAMINE and TRY *whether the child be* LAWFULLY baptized or no. And if those that do bring any child to the Church do answer that he is *already* baptized, then shall the Priest *examine them further*,

“*By whom* was this child baptized?

“*Who* was present when the child was baptized?

“Whether they *called upon God for grace and succour* in that necessity?

“With what thing or *with what matter* they did baptize the child?

“*With what words* the child was baptized?

“Whether *they think* the child to be *lawfully and perfectly* baptized?”

¹ Lawfully, this word is equivalent to “rightly.” “His igitur notis vera Ecclesia falsa discernitur. Si in illa pura Evangelii prædicatio, *legitimaque sacramentorum ex CHRISTI præscripto administratio vigeat, &c.*” Belgic Conf. Art. XXIX.

Now all these questions evidently relate to the *manner or form*, which the Church had prescribed to be observed. Not a question is asked about the piety of the parents or the stipulations of the sponsors or any other ceremony of *man's* appointment. *The Church esteems NOTHING ESSENTIAL to the efficacy of a Sacrament but WHAT CHRIST POSITIVELY ORDAINED.* If this be observed she is content. Accordingly the Rubric continues, “And if the minister shall *prove* by the *answers* of such as brought the child that *all things were done as they ought to be*; Then shall not he christen the child again, but shall receive him as one of the flock of TRUE CHRISTIAN people, saying thus :

“I certify you, that in this case ye have done WELL, and ACCORDING UNTO DUE ORDER concerning the baptizing of this child, *which being born in original sin and in the wrath of God, IS NOW, BY THE LAVER OF REGENERATION IN BAPTISM,* received into the number of the children of GOD, and heirs of everlasting life ; for our LORD JESUS CHRIST *doth not deny* His grace and mercy unto such infants, but *most lovingly* doth call them unto Him, AND THE HOLY GOSPEL doth witness to our *comfort* on this wise.”

Latin version of 1560.

Certo RECTE præstitistis officium vestrum hâc in re, JUSTUMQUE ORDINEM RETINUITIS in baptismo hujus infantis, qui natus in originali peccato, et sub ira divina, NUNC EST PER LAVACRUM REGENERATIONIS IN BAPTISMO in censum liberorum DEI relatus, et hæres factus æternæ vitæ, &c.

Here the word RECTE is again employed to express the *ministration of Baptism according to the due order instituted by CHRIST and enforced by the Church.* In the solemn inquiry which was made by the Church, in order to remove her *doubts* respecting the *lawful, sufficient, and perfect* baptism of an infant, we cannot suppose that she has *omitted any particular* which she deemed *essential* to the *perfection* of that baptism. Indeed we *know she has not*, for in the Rubric at the end of our present office of private Baptism she expressly declares that the “*ESSENTIAL parts of Baptism*” are the child's being baptized with WATER, IN THE

NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. The word *rightly* then, in this Article, relates solely to a condition *external* to the person baptized, viz. *to the ministration of Baptism by the Clergy* and *not* to any qualifications requisite IN THE RECIPIENT, and implies the necessity of the Sacrament being given to infants with THE MATTER, and *with the FORM OF WORDS, ordained by CHRIST, and enjoined by the Church.* This being so *distinctly laid down, IN THE ORDER FOR THE MINISTRATION OF PRIVATE BAPTISM TO INFANTS, before the Articles were compiled and last revised, in the CATECHISM prefixed to the Articles, and IN THE HOMILY, which was published by the SAME CONVOCATION who revised the Articles in 1562,* it seems most unreasonable to expect, with the Judicial Committee, that the word should be *again* defined in the Articles which were framed for the special use of the *Clergy* who were supposed to be familiar with these documents.

It appears then from the Prayer Book that the Church had and has *doubts* respecting the *right* ministration of Baptism. But then it may be said that these fears are entertained with respect *only to Baptism in private houses.* No doubt it was more likely to occur in such cases, *but it is certain it was NOT CONFINED to them.* The ADVERTISEMENTS of Queen Elizabeth, published in 1564, prove that the right ministration of Baptism was violated also when it was *Publicly* performed. For it is ordered, "that the Font be not removed, nor that the Curate do baptize IN PARISH CHURCHES in any basons, NOR IN ANY OTHER FORM THAN IS ALREADY PRESCRIBED."¹ Much more evidence might be produced, if required, in support of my position that the Church *could not assure herself* that the Clergy would rightly and duly minister Baptism *either publicly or privately* at the time of the compilation and revision of the Articles, and that she anxiously inquired after any violation of the due form. And as a too general *ignorance* prevails of the gross offences against the order and form of Baptism ordained by CHRIST, and set forth in the Book of Common Prayer, I will briefly notice some unwarrantable liberties which were and are taken with the *two essential parts* of this Sacrament, the WATER and the WORD.

The Church had doubts whether Baptism would be administered "rightly" in Parish Churches.

Offences against the form of Baptism ordained by CHRIST and prescribed by the Church.

¹ Cardwell's Doc. Annals, vol. i. p. 292.

1st. Romish
additions to
the outward
and visible
sign

1. With respect to the WATER. The Romanists *added* to the *pure element* ordained by CHRIST and made *their mixtures essential* to true Baptism. Durandus says,¹ “with respect to the *blessing of water*, it is to be noted that this kind of exorcising water is performed in order to expel the enemy from it. In which blessing *four things be necessary*; viz. *water, wine, salt, and ashes*.” “Although the *Spirit and water would suffice for the perfect operation of Baptism* and the consecration of a Church, yet the Holy Fathers who made this constitution, wished to satisfy us *not only* in those particulars which pertain to the efficacy of the Sacraments, *but in those which relate to its greater sanctification, and on this account they have ADDED salt, wine, oil, ashes, and chrism*. (For Philip, when he baptized the Eunuch had neither oil nor chrism.) Therefore, *not one of these ingredients ought to be wanting*; and they ought all to be mixed together, because the people of God, which is the Church, is neither sanctified nor released from sins without the union of these qualities.” Again he says, “*in blessing the water of Baptism there are six ceremonies*; for the Priest prays, touches the water with his hand, changes his voice, the taper is dipped in the water and other tapers are lighted, he breathes upon the water, and mixes the chrism.”³ These *additions* to CHRIST’S institution were disapproved of by the Church, and therefore, in Bishop Poinet’s Catechism, prefixed to the Articles in 1552, the child is taught that in ministering Baptism, “the minister dippeth the person to be Baptized in, or washeth him with, *pure and clean water ONLY*, in the name of the FATHER, and of the SON, and of the HOLY GHOST.”⁴ In 1559, Archbishop PARKER, with the concurrence of the other Bishops, put forth a declara-

were censured by the Church of England in her CATECHISM of 1552;

¹ Durandus’ *Rationale Div. Officiorum*, Book I. chap. vii. secs. 7 & 12, translated by Neale and Webb.

² “Greater” is not in the original.

³ Durandus, Book vi. chap. lxxxii. numb. 3. The *Chrism* here mentioned is compounded of balsam and oil (Ibid. chap. lxxiii. numb. 10) and is applied to the *breast and shoulders before Baptism*, and to the *crown of the head after Baptism*. Durandus says, “We believe that a man may be saved by Baptism alone even without the unction. The *white vesture* which the ministers put upon the person immediately *after Baptism* was also called the Chrism.”

⁴ Edward VI.’s two Liturgies by the Parker Society, p. 516. Randolph’s *Enchiridion Theologicum*, vol. i. p. 51.

tion of certain principal Articles of religion, for the uniformity of doctrine among the Clergy, and for the instruction of the people, and intended to be used until the Articles of religion could be drawn up and enjoined by Convocation. The Article VIII. runs thus: "And although in the *administration of Baptism there is neither exorcism, oil, salt, spittle, or hallowing of the water NOW USED*; and for that they were of *late years* abused, and *esteemed NECESSARY*, where they *pertain not to the substance and necessity* of the Sacrament, (I do grant and confess) that they be reasonably abolished and yet the Sacrament *full and perfectly ministered* to all intents and purposes, *agreeable to the institution of our Saviour CHRIST*."¹ This is clearly a statement of an offence against the *recte* of this Article. It is also expressly condemned in the HOMILY FOR WHITSUNDAY, published in 1562: "Neither yet do they (the Papists) *order the Sacraments in such sort as CHRIST did first institute and ordain them. CHRIST ordained NO OTHER ELEMENT to be used in Baptism, but ONLY WATER, whereunto, when the word is joined, it is made*," as S. Augustine saith, "*a FULL and PERFECT Sacrament*." "They being wiser in their own conceit than CHRIST, think it *not well nor orderly*² unless they use *conjunction*, unless they *hallow the water*, unless there be *oil, salt, spittle, tapers*, and such other dumb ceremonies, &c."³ Bishop JEWEL, in his Defence of the Apology, also censures these *additions* by name, and says, "*we minister the Sacrament plainly and simply, as CHRIST commanded*," that is, *rightly*.⁴ The IRISH CHURCH also, in her Articles of 1615, *omits the word "rightly,"* and *substitutes for it a clause evidently borrowed from Archbishop Parker's declaration*.

in Arch-
bishop
PARKER'S
Articles in
1559;

in the Ho-
milies in
1562;

by Bishop
JEWEL;

by the
Church of
Ireland.

Another *mal-practice* relating to the MATTER of this Sacrament is the *substitution of some OTHER LIQUID* for the element ordained by CHRIST. DURANDUS alludes to this presumptuous and heretical usage and condemns it.⁵ This heresy existed before

2ndly. The
substitution
of other
liquid for
the element
ordained by
CHRIST.

¹ Cardwell's Doc. Annals, vol. i. p. 233. Burnet's Records, part ii. book iii. p. 371, and Neal's History of the Puritans, vol. i. p. 106.

² The very words by which the *rectè* is described in the Certificate in Private Baptism.

³ Homilies, pp. 421, 422.

⁴ Jewel, portion iii. p. 445.

⁵ Durandus' Rat. Off. Div. lib. vi. cap. lxxxiii. num. 2.

S. Augustine's time, and was supported by the celebrated Theodore BEZA, *about the time the Articles were drawn up*. He says; "*Desit aqua; Ego certè QUOVIS ALIO LIQUORE non minus RECTE quàm aquà Baptizàrim.*"¹ Here it is evident enough that *rectè* relates to the element of water in Baptism.

II. Offences
against the
form of
words sanc-
tioned by
the Church
of Rome
and heretics.

II. We will now notice some of the offences against the *other essential part* of Baptism, viz. the *WORDS of institution*. Although any *mutilation* or *addition* to these words, which are "*the very substance and body of the Sacrament,*" must destroy the *right* administration and render it invalid; we know the Church of Rome attempted to justify her mutilation of the LORD'S Supper, by asserting that "*the APOSTLES sticked not for a time to alter and change the very essential form of words with which CHRIST would this Sacrament to be administered.*" For whereas *He* commanded them to Baptize in the Name of the FATHER and of the SON and of the HOLY GHOST, *they* Baptized in the Name of JESUS CHRIST only, intending thereby to make that of more fame and celebrity.² Nor did the Church of Rome alone countenance this unwarrantable *mutilation* of the words of CHRIST'S institution: the Anti-pædobaptists³ indulged the same licence, and the various sects of heretics who corrupted or denied the true faith in the Blessed Trinity. And, besides this mutilation, the Church of Rome held that the *blasphemous ADDITION of the name of the Devil*, to that of the Holy Trinity, did not vitiate the Baptism. Bishop JEWEL takes notice of it in the following passage: "Perhaps he (M. Harding) will say, Baptism is but a *light* Sacrament, and may be ministered by *any lay person*, even by an *old woman*, or a *girl*, so that she *speak Latin* and *understand not what she say*, for otherwise, I trow, her doing may not stand for good. Certainly, whereas M. Harding speaketh of the *due form of words*, according to CHRIST'S *institution*, his own doctors tell us and avouch it for a *great truth*, that if the Priest say thus: [Ego] te baptizo in nomine Patris, et Filii, et Spiritus Sancti, *et diaboli*; that is, I baptize thee in the

¹ Dr. Nicholl's Additional Notes on the Office of Baptism, p. 55.

² Jewel, portion i. pp. 224, 225. Where the bishop answers this foul charge: see also above, p. 39, where Ales notices it.

³ Wall's History of Infant Baptism, vol. ii. p. 333.

Name of the FATHER, and of the SON, and of the HOLY GHOST, and of the Devil; or if he say thus, as one ignorant Priest some time said, Ego te baptizo in nomine Patria, et Filia, et Spiritu Sancta, *yet the form of Baptism is VERY GOOD.*"¹

With this array of historical facts before him, the reader will perceive that the Church of England had too good grounds for suspecting that the Sacrament of Baptism might not be rightly ministered, in public or private, according to CHRIST'S Institution and the order prescribed in the Book of Common Prayer, for there were Romanist and Protestant Dissenters, who presumed to make and justify the most shocking alterations in the TWO ESSENTIAL PARTS of this Sacrament. He will also observe, that Mr. Turner's argument against the word *rectè* signifying right ministration is based upon a *false assumption*, that no such heretical practices as we have described existed in the Church at the era of the Reformation. They *did* exist, and the Church has exercised the utmost vigilance to check and to detect them. Under these circumstances, it is no matter of surprise that she should insist in her Article on Infant Baptism on that *right administration* which she had *before* so distinctly laid down in her Offices for Public and Private Baptism, and UPON WHICH ALONE she has over and over again declared that the full, lawful, and perfect Baptism of Infants depends.

We will now proceed to give the meaning of the term "WORTHILY," in the words of the Homily. "This caution or foresight if we use (*relative to the right administration*) then² we may see to those things WHICH BE REQUISITE IN THE WORTHY RECEIVER, whereof this is the first,³ *that we have a right understanding of the thing itself.* As concerning which thing, this we may assuredly persuade ourselves, that the ignorant man can neither worthily esteem nor effectually use those marvellous graces and benefits OFFERED⁴ and exhibited in that Supper, but either

The Church's definition of the word "worthily." This is a requisite in the receiver and implies a right understanding of the nature of the Sacraments, and a reverent esteem of them.

¹ Jewel, portion iii. pp. 444, 445.

² Here the Church clearly informs us that, in her judgment, the right ministration is of *primary consideration*.

³ Alluding to the *first* of the *three* requisites above named.

⁴ Hence it appears that in the judgment of the Church the marvellous graces and benefits of the LORD'S Supper are *offered* and exhibited to the *unworthy* partaker, and, if he does not receive these graces, it is not on account of God's failing to offer, but of man *not having qualified himself* to receive.

will *lightly regard* them, to no small offence, or *utterly condemn* them, to *his utter destruction*.¹ So that by his *negligence* he deserveth the plagues of God to fall upon him, and by *contempt* he deserveth everlasting perdition. To avoid then these harms, use the advice of the wise man, who willethe thee, when thou sittest at an earthly king's table, to take diligent heed what things are set before thee. So how much more at the King of kings' table, *thou must carefully search and know what dainties are provided for thy soul, whither thou art come*,—not to feed thy senses and belly to corruption, but thy inward man to the mortality and life, *not to consider the EARTHLY creatures which THOU SEEST, but the HEAVENLY graces which THY FAITH BEHOLDETH*. For this table is not, saith Chrysostom, for chattering jays, but for eagles, who flee thither where the dead body lieth.² And if this advertisement of man cannot persuade us to resort to the LORD's table with *understanding*, see the counsel of God in the like matter, who charged His people to teach their posterity, not only the rites and ceremonies of the passover, but the *cause and*

¹ Here the dangerous effects of Mr. Gorham's doctrine are described. Those persons, who believe with him that *no grace* is offered by God and actually given to all duly qualified recipients of Baptism, will *either lightly regard* that Sacrament, to the no small offence of the true Churchman, or *utterly condemn it*, to their utter destruction. Of what infinite moment then is it to have a right understanding of Baptism, lest having no faith in the promises of God made to us and our children in that Sacrament, we, because of unbelief, fail *there* to seek the fulfilment of them and so incur the plagues of God and deserve everlasting perdition.

² There can be little doubt that this Homily was composed by Bishop Jewel. The internal evidence is very strong in favour of this opinion. The passage of Chrysostom here produced is frequently quoted by him. In his sermon at S. Paul's Cross, in 1560, he cites this same passage more at large, and observes: CHRIST's body is in heaven (not contained in the Sacramental element of bread, as the Papists assert) thither therefore must we direct our hearts, there must we feed, there must we refresh ourselves, and there must we worship it. (Jewel, portion i. p. 12.) In his Apology he also quotes it and observes: "Chrysostom very aptly writeth, that 'the body of CHRIST is the dead carcase and we ourselves must be the eagles,' meaning thereby, that we must fly high if we will come unto the body of CHRIST." Jewel, portion iii. p. 64. Therefore, in the order of the holy Communion, the faithful, *before* receiving the Sacrament, are exhorted "*to lift up their hearts*" from the earthly elements placed on the holy table and dedicated to God's service, and to direct their souls to the LORD in heaven, because He is there by whom they are nourished and fed to everlasting life.

end thereof—whence we may learn, that both *more perfect knowledge* is required at this time at our hands, and that the *ignorant cannot with fruit and profit* exercise himself in the LORD's Sacraments.

“But to come nigher to the matter: S. Paul blaming the Corinthians for the profaning of the LORD's Supper, concludeth that *ignorance*, both of the thing itself and the signification thereof was the cause of their abuse; *for they came thither UNREVERENTLY*,¹ *not discerning the LORD's body*. Ought not we then by the monition of the wise man, by the wisdom of God, by the fearful example of the Corinthians, to take advised heed that we thrust not ourselves to this table with *rude and irreverent ignorance*, the smart whereof CHRIST's Church hath rued and lamented these many days and years? Neither need we think *such exact knowledge* is required of every man, that he be able to discuss *all high points* in the doctrine thereof; BUT THUS MUCH WE MUST BE SURE TO HOLD, *that in the Supper of the LORD there is no VAIN ceremony, no BARE sign, no UNTRUE figure of a thing absent; but, as the SCRIPTURE saith, the table of the LORD, the bread and cup of the LORD, the memory of CHRIST, the annunciation of His death, yea, the communion of the body and blood in a marvellous incorporation, which by the operation of the HOLY GHOST (the very bond of our conjunction with CHRIST) is the faith wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to win their bodies a resurrection to immortality*. The true understanding of this fruition and union which is betwixt the body and the head, betwixt the true believers and CHRIST, THE ANCIENT CATHOLIC FATHERS both perceiving themselves, and commending to their people, were not afraid to call this Supper, some of them *the salve of immortality and sovereign preservative against death*; other, *a deifical communion*; other, *the sweet dainties of our SAVIOUR, the pledge of eternal health, the defence of faith, the hope of the resurrection*; other, *the food of immortality, the healthful grace, and the conservatory to everlasting life*. All which sayings both of the holy Scriptures and godly men *truly* attributed to this celestial banquet and feast, if we would often

¹ “Unreverently” is here used as equivalent to *unworthily*. *Worthily* therefore means *reverently*.

call to mind, O how they would inflame our hearts to desire the participation of these mysteries, and oftentimes to covet after this bread, continually to thirst for this food! *Not as SPECIALLY regarding the terrene and earthly creatures which remain; but always holding fast and cleaving BY FAITH TO THE ROCK, whence we may suck the sweetness of everlasting salvation.* And to be brief, *thus much more the faithful see, hear, and know the favourable mercies of God sealed (i.e. made good), the satisfaction of CHRIST towards us confirmed, and the remission of sin established.* Here they may feel wrought the tranquillity of conscience, the increase of faith, the strengthening of hope, the large spreading abroad of brotherly kindness, with many other sundry graces of God. The taste whereof they *cannot* attain unto, who be drowned in the deep dirty lake of *blindness and ignorance.* For the which, O beloved, wash yourselves with the living waters of God's Word, whence you may *perceive and know, both the spiritual food of this costly Supper and the happy trustings and effects that THE SAME DOTH BRING WITH IT.*"

From this description of the word "*worthily*," it is abundantly evident that the Church expresses by it a RIGHT UNDERSTANDING and REVERENT ESTEEM of the LORD'S Supper. It is a qualification which can only be possessed by *adults*, and therefore, as the Church deems it a necessary condition, for a beneficial reception of the LORD'S Supper, she has EXCLUDED "worthily," INFANTS FROM THE HOLY COMMUNION. Let me produce the testimony of Bishop JEWEL, who was the author of this Homily. Speaking of the *abuses* of the LORD'S Supper he says: "In S. Cyprian and S. Augustine's time, young babes, as soon as they were Baptized, received the Communion; but that was a *great abuse*; for by the doctrine of S. Paul, *the holy mysteries ought to be given unto none, but ONLY UNTO SUCH AS BE ABLE TO UNDERSTAND THE MEANING THEREOF, TO JUDGE¹ THE LORD'S BODY, AND TO DECLARE HIS DEATH.* And *therefore, NOW INFANTS when they be Baptized receive NOT the Communion.*"²

Another thing requisite for the beneficial reception of the LORD'S Supper is *self-examination.* *With this condition also*

Adults alone can possess the qualification "worthily," and therefore Infants are excluded from the holy Communion.

Infants incapable of self-examination.

¹ That is to say, discern or *distinguish between* the LORD'S body and unconsecrated bread, and to have a *due reverence* for the consecrated elements.

² Jewel, portion i. p. 6. Ibid. p. 230.

Infants CANNOT comply and therefore they are excluded from the holy Communion. “Infants upon good advice, (says Bishop JEWEL,) *were justly removed from the holy Communion, BECAUSE that, being in that age, THEY WERE NOT THOUGHT ABLE TO EXAMINE AND PROVE THEMSELVES according to the doctrine of S. Paul, and so to eat of that bread and drink of that cup. In like sort in the law of Moses, notwithstanding all mere children were commanded to be circumcised, yet none were admitted to eat the passover, but only such as could demand WHAT IT MEANT.*”

Now if it be true that the *same condition*, “worthily,” is required by the Church alike from *Infants* who are brought to Baptism, and from *adults* who are admitted to the LORD’S Supper; INFANTS MUST BE EXCLUDED FROM BAPTISM *as well as from the LORD’S Supper*, but *Infants are NOT excluded from Baptism*, THEREFORE IT IS NOT TRUE THAT INFANTS *are required to come WORTHILY to Baptism.*

If the Church had inserted “worthily” in Article XXVII. she would have excluded Infants from Baptism.

The words, “worthily” and “unworthily” are used precisely in the same sense by Archbishop CRANMER. In his Defence, &c. he says: “And here it is to be diligently noted, that we ought not *unreverently* and *unadvisedly* to approach unto the meat of the LORD’S table, as we do to other common meats and drinks, but with *great fear* and *dread*, lest we should come to that holy table *unworthily*, wherein is not only represented, but also spiritually given unto us, very CHRIST Himself.”¹ Here *unreverently* and *unadvisedly* are synonymous with *unworthily*. Nor was this sense of the word *peculiar* to the English Church. The SAXON CONFESSION attaches a like meaning to it. Speaking of the LORD’S Supper it says: “Ut igitur *reverentia* major sit in hujus sacramenti usu, veræ causæ institutionis cogitentur, quæ ad publicam congregationem, et ad singulorum consolationem pertinent. Prima causa est: Filius Dei vult in publica et honesta congregatione sonare vocem Evangelii. Hujus congregationis vinculum vult esse hanc sumptionem, quæ *summa reverentia* facienda est, cum ibi testimonium exhibeatur mirandæ societatis Domini et sumentium: de *qua reverentia* Paulus loquitur, inquit: Qui sumit *indigne*, reus erit corporis et sanguinis Domini.” Quotations to the same effect might be multiplied, but these are deemed sufficient to establish the fact, that the word

Use of the word “worthily” by CRANMER,

and the SAXON CONFESSION.

¹ Cranmer’s works, vol. ii. p. 402.

“Worthily”
designedly
omitted in
the Article
XXVII.,

worthily is not equivalent to *rightly*, as is now falsely asserted; but that it imports a *competent knowledge* and *reverent esteem* of the Sacraments, and that it is a *condition* with which adults can comply, but of which INFANTS are deemed INCAPABLE. If therefore the Church of England had inserted this condition in her Article XXVII. and made it essential to the beneficial reception of Baptism, SHE WOULD HAVE EXCLUDED INFANTS FROM THAT SACRAMENT as truly and effectually as she has debarred them from the holy Eucharist by introducing this word in Article XXVIII. When, therefore, Archbishop CRANMER used the word *worthily* with respect to Baptism, he takes care to mention the *age* of the recipient. “As in Baptism we come not to the water as we come to other common waters, when we wash our hands or bathe our bodies, but we KNOW that it is a *mystical water*, admonishing us of the great and manifold mercies of GOD towards us, of the league and promise made between Him and us, and of His wonderful working and operation IN US: wherefore we come to that water with such fear, reverence, and humility, as we would come to the presence of the FATHER, the SON, and the HOLY GHOST, and of JESUS CHRIST Himself, both GOD and Man; although He be not corporally in the water, but in heaven above; and whosoever cometh to that water, BEING OF THE AGE OF DISCRETION, must examine himself duly, lest if he come UNWORTHILY (none otherwise than he would come to other common waters) he be not renewed in CHRIST, but in the stead of salvation receive his damnation.”¹

which is an
evidence
that it does
not relate to
the Baptism
of those who
are of the
age of dis-
cretion.

Here we have another evidence that the compiler of our Articles required the condition “*worthily*” to be observed only by persons, *being of the age of discretion*, that he means by it a *knowledge* of the mystical nature of the water, a reverent esteem of it and self-examination. And further he declares that, if the adult recipient of Baptism neglects to comply with this condition he will receive damnation instead of salvation. Is it possible then to believe that if Cranmer had drawn up this Article with reference to the case of adults he would have omitted all mention of so essential a qualification? He assuredly would not. Neither if he had held that a single Infant could come to Baptism unworthily would he have pronounced the Baptism of young children most

¹ Cranmer's works, vol. iii. pp. 11, 12.

agreeable with the institution of that merciful SAVIOUR who *willeth not the death of a sinner*, but having redeemed each one with His precious blood delights to embrace him with the arms of His mercy.

We will now pass on to the consideration of the next condition, "with faith." "Now it *followeth*," continues the Homily, "to have *with this knowledge* a sure and constant FAITH, *not only* that the death of CHRIST is available for the *redemption of all the world*, for the remission of sins and reconciliation with GOD the FATHER; *but also that He hath made upon His cross a full and sufficient sacrifice* FOR THEE, *a perfect cleansing of THY sins*, so that thou acknowledgest no other saviour, redeemer, mediator, advocate, intercessor, but CHRIST only; and that thou mayest say with the Apostle, that *He loved THEE, and gave Himself for THEE. For THIS is to stick fast to CHRIST'S PROMISE MADE IN HIS INSTITUTION, to make CHRIST THINE OWN, and to apply His merits unto THYSELF.* Herein thou needest no other man's help, no other sacrifice or oblation, no sacrificing priest, no mass, no means established by man's invention. That faith is a *necessary instrument* in all these holy ceremonies we may thus assure ourselves, *for that*, as S. Paul saith, *without faith it is impossible to please GOD.* When a great number of the Israelites were overthrown in the wilderness, Moses, Aaron, and Phineas did eat manna, and pleased GOD, for that they understood, saith S. Augustine, the visible meat spiritually. Spiritually they hungered it, spiritually they tasted it, that they might be spiritually satisfied. And truly as the bodily meat cannot feed the outward man, unless it be let into the stomach to be digested, which is healthsome and sound; *no more can the inward man be fed except his meat be received into his soul and heart, sound and whole in faith.*¹ Therefore, saith Cyprian, when we do these things we need not to whet our teeth; but with sincere faith we break and divide that whole bread." It is needless to

The condition "with faith" signifies a belief not only that CHRIST died for all the world, but for each recipient of the Sacraments, to whom CHRIST'S promise is made in His institution of them.

¹ Here again we are taught that GOD *offers* the inward and spiritual grace to *all* receivers, and that the *effect* which this spiritual meat may take *depends* upon the soundness of each man's spiritual stomach. He who has *no* faith in CHRIST'S promise made to him in His institution, and does not apply CHRIST'S merits to *himself*, receives a curse for his presumption and infidelity, whilst his *faithful* neighbour enjoys a blessing.

Adults only are capable of this condition. Its insertion therefore in Article XXVII. would deprive infants of their right to Baptism.

lengthen this quotation, sufficient has been adduced to show that the words "*with faith*" are employed by the Church in a *different* sense from *rightly* and *worthily*. *This condition* also can *only* be complied with by *adults*, and therefore we find that it is *not* named as a condition for the reception of Baptism in the Article XXVII., and that *infants*, being *incapable* of it, are *not* admitted to the Holy Communion. The Church, in the Reformatio Legum Ecclesiasticarum says, "We will that *no person* be admitted to the LORD's Table until he has *professed his faith* in the Church."¹ And in the same book she requires those who intend to partake of the Holy Communion to wait on the minister the day before that he may arouse their consciences to repentance and satisfy himself of their unquestioning faith. "Deinde fidem etiam illorum exploret, ut vel *inscitiam* illorum corrigat, vel *contumaciam* terreat, vel *dubitationem* confirmet. *Nam ad sacrosanctam Domini mensam NEMO debet assumi, CUJUS FIDES OMNIBUS PARTIBUS PERFECTA NON SIT.*"² The Homily says that a *true faith* in the virtue of this Sacrament *follows* upon each man's *knowledge* of the dainties there provided for his soul. The conditions "*dignè et cum fide*" are inseparable, the one implies the presence of the other. For whilst *knowledge* acquaints a man with CHRIST's promise made to him in His institution, *faith* lays hold upon it and enables him to stick fast to it. How truly Bishop Jewel has here represented the doctrine of the Church of England will be perceived upon comparing the *Exhortation* to the Holy Communion in Elizabeth's English Prayer Book with the Latin version.

English, 1559.

As the benefit is great, if with a truly penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of CHRIST

Latin version, 1560.

Nam sicut magnum beneficium est spiritualiter manducare corpus, et bibere sanguinem CHRISTI, manere in CHRISTO, et habere CHRISTUM

¹ Page 50. Qui sunt admittendi ad mensam Domini. Cap. 5. Neminem ad mensam Domini volumus admitti, donec fidem in Ecclesia professus fuerit. Which took place at *confirmation*, which is treated of in the next chapter. Compare the *Rubric* at the end of the order of Confirmation, with the *Preface*.

² Page 87. De coena Domini sumenda. Cap. 7.

and drink His blood, then we dwell in CHRIST and CHRIST in us, we be one with CHRIST, and CHRIST with us;) so is the danger great if we receive the same unworthily. For then we be guilty of the body and blood of CHRIST our SAVIOUR. We eat and drink our own damnation, not considering the LORD's body.

in se habitantem, ac unum effici cum ipso; quod contigit illis *qui dignè accedunt, id est* corde contrito et humiliato, cum vera fide *ac fiducia certa misericordiæ promissæ per Christum*; ita præsens periculum est, si indignè accedamus, quia efficimur rei corporis et sanguinis Domini, et ad iudicium et condemnationem manducamus propterea quod non discernimus corpus Domini, *nec ei debitum habemus honorem.*

The words in *italics* do not appear in the English version but are explanatory. There being no antithesis in the English books to the words "receive unworthily," "*qui dignè accedunt*," are supplied in the Latin, and the conditions which are immediately named are said to be *parts* of it. We are here taught that by "unworthily" is meant irreverently, and a withholding the *honour* due to CHRIST's body sacramentally present, and that *faith* implies an undoubting reliance on the mercy promised to the duly qualified Communicant by CHRIST. We have before¹ treated of the *nature* of this faith and proved that *one part* of it is a *steadfast belief that the promises of GOD were made to EACH man in the Sacrament*, and are certainly fulfilled to him if he is qualified to receive them. The Homily is very explicit on this point. It is *not satisfied* with each candidate's expressing a *general* belief that the death of CHRIST is available for the redemption of *all the world*, but it requires a *special* belief that CHRIST made upon the cross a *full* and *sufficient* sacrifice for *him*, and a *perfect* cleansing of *his* sins. The Church, therefore, in her catechism teaches *each* child to *believe* that GOD the SON redeemed HIM and *all mankind*, and that GOD the HOLY GHOST sanctifieth HIM and *all the elect people of GOD*,² i.e. all infants who have

"Unworthily" equivalent to irreverently in the Order for the Administration of the Lord's Supper.

¹ Pages 83 to 88.

² The Judicial Committee say this expression "GOD the HOLY GHOST who sanctifieth me and all the elect people," "requires a charitable construction,"

been rightly baptized, and all adults who have received that Sacrament rightly, *worthily*, and *with faith*. And in the ministration of the Holy Communion the Priest is required to deliver the sacramental elements into *each* communicant's hand *separately*, and to repeat the words to *each in the singular number*. Against this the Puritans *excepted*, and the Bishops answered their exception in the following terms: "It is *most requisite* that the minister deliver the bread and wine into *every particular communicant's* hand, and repeat the whole *in the singular number*; for so much as it is the propriety of Sacraments to make PARTICULAR OBSIGNATION TO EACH BELIEVER, and it is our visible profession that, by the grace of GOD, CHRIST tasted death for EVERY man." Here they let the Puritans perceive that they were not blind to the real cause of their taking this exception; which was a disbelief of CHRIST, by His sufferings on the cross, having perfectly redeemed the original and actual sins of the whole world.

Sufficient has now been offered to convince every candid inquirer after *truth* that the Church of England uses the several words *rightly, worthily, and with faith, in distinct senses*, in her severely accurate standard of doctrine. It has also been proved that she does *not* require the same qualifications of infants who are brought to Baptism, as of adults who come to receive the

which would make the child DOUBT *what the* CHURCH *teaches him* TO BELIEVE. For after this non-natural interpretation is applied the passage will read thus: "GOD the HOLY GHOST who, *I hope*, sanctifieth me and all the elect people of God." But if *this* answer "requires a charitable construction," *so must also the one which immediately precedes it*, wherein the child says "I learn to believe in GOD the FATHER who *hath made me* and all mankind." Let us then apply it, and the child will then say, "I learn to believe in GOD the FATHER who, *I hope, made me* and all mankind." By the use of this charitable construction the child is made to express himself with *uncertainty* and *doubt* whether GOD created him or not. And whilst the Church is represented as teaching him this impiety, she is made to unite with it an *absurdity*; for in the same passage in which the child declares his doubts whether GOD made *him*, he also expresses his belief that GOD made *all* mankind. The Judicial Committee were rather unhappy in selecting *this expression* as an example of the propriety and necessity of adopting their *charitable construction*, for it affords a ready means of proving that such an interpretation is *not only contrary to the OBVIOUS, but to the necessary meaning of the expression*, on which they recommend their dangerous and unnatural experiment to be tried. The reader will also observe that the child is taught to speak of his *creation* and *redemption* in the *past tense*, he mentions his *sanctification* in the present tense, as then existing and going on.

LORD'S Supper. For whilst she considers *all infants* capable subjects of Baptism, and desires the Sacrament should be administered to them on the first or second Sunday after their birth, or other holy day falling between, she admits *none* to the other Sacrament, because they are *incapable of receiving it "worthily and with faith."* We also discover from the Homily and the authorities which have been used in illustration of it, and from the practice of the Church, how entirely Mr. Gorham misrepresents and perverts her doctrine when he transfers the qualifications named in the Article XXVIII. for a beneficial participation of the LORD'S Supper by adults to the Article XXVII., *where they were designedly omitted, because the Church there speaks ONLY OF THE CASE OF INFANTS, who are INCAPABLE of any qualifications which require the exercise of the mental faculties.* We must not, however, erroneously conclude that, because they are judged incapable of receiving the sacramental bread and wine, they are therefore incapable of benefiting by the spiritual graces purchased for them by CHRIST'S death and passion; for CRANMER and JEWEL distinctly teach with the primitive Church that, "*Infants, WHEN THEY ARE BAPTIZED DO EAT THE FLESH OF CHRIST.*"

The word "SUSCIPIENTES," which is translated, "*they that receive,*" next calls for some notice. This word in the strict sense in which it is used in the present Article, is an additional evidence that it relates only to *Infant* Baptism. It indicates that the person brought to be baptized is *not of an age to understand the nature of Baptism, nor to undertake for himself*, but requires sponsors to *bring him* to the font and to *undertake* for him. These persons are styled in ELIZABETH'S Latin Prayer Book SUSCEPTORES et SUSCEPTRICES.¹ But *when the child has arrived at years of discretion* and has *learned* what his godfathers and godmothers promised for him in Baptism, and is prepared with his own mouth and consent, openly before the Church, to ratify and confirm the same, and to promise that, by the grace of God, he will evermore endeavour *himself* to observe and keep such things as he has assented unto, the godfather or godmother is called PATRINUS² and a *witness* of his confirmation. The sponsor

The word "suscipientes" explained;

¹ See Liturgical Services of Queen Elizabeth, pp. 408, 410, 11, 13, 15.

² Ibid. p. 418. Rubric between the Catechism and Confirmation, "Quum

is no longer a *susceptor* (in the strict sense in which the Church uses the word) an undertaker for an unconscious babe and a security for his Christian education ; but he is styled a WITNESS of the child's fulfilling those engagements, which in his nonage he entered into on his behalf and in his name.

distin-
guished
from "per-
cipientes."

If the Article had respect to the Baptism of adults, the word "PERCIPIENTES" would have been employed, *which applies to persons of mature years, who are capable of instruction and of knowing the dignity of the Sacrament and perceiving or understanding the fruit they have by a reverent and faithful use of it.* Accordingly we find that where the Church requires a party to receive a Sacrament *not only rightly but with faith*, she employs the word "*percipio*." Thus, in the former Article, the XXVIth, the Church, when declaring that "the effect of God's ordinance is *not* taken away by the wickedness of the minister, nor the grace of God's gifts diminished from such, as *by faith* and *rightly* receive the Sacraments ministered unto them," uses in her Latin Article these words : "quoad eos qui fide et ritè sibi oblata *percipiunt*." Hence we conclude that PERCIPIO is properly used to denote a reception by persons who *have the use of their intellectual faculties and are capable of coming worthily and with faith*, and SUSCIPIO is employed in the cases of *infants, children, and innocents* (i.e. idiots), who are *incapable*, from their tender age or mental imbecility, of *understanding* the mystery of Baptism and *exercising a lively faith*.

Many passages might be brought forward in illustration of this usage of these words, but I shall confine myself to the writings of Bishop JEWEL. Speaking in his *Apology* of the *faith required of persons who receive the LORD's Supper*, he says : "Neque vero vana ea fides est quæ Christum complectitur, nec frigide *percipitur*, quod *mente, fide, et spiritu percipitur*." "This is no vain faith which doth comprehend CHRIST, and that is not received with cold devotion, which is *received with understanding, with faith, and with spirit*." A little below he says : "Et

pueri possint vulgari et materna lingua recitare Articulos fidei, &c. tunc adducuntur ad Episcopum per aliquem qui futurus sit ejus PATRINUS ; quod fieri debet, ut unusquisque puerorum possit habere TESTEM suæ confirmationis." The Patrinus is said *adducere* puerum, the susceutores "*afferre* infantes ad templum."

Cyrrillus in *percipiendis mysteriis*," &c. "And Cyril saith, when we come to receive these mysteries, &c."¹ To this we will add one passage from his *Sermon preached at Paul's Cross*, which affirms that *Infants are not endued with the capacity of receiving with perception*. "CHRIST appointed not the Sacrament of His last Supper, that it should be ministered to *babes and infants that knew not what it meant*."² This knowledge, as we have already proved, constitutes a part of the qualification which the Church denoted by the word "*worthily*," which relates especially to the "*mens*," (the understanding) and therefore, as *INFANTS are incapable of it, she did not name the qualification in her Article XXVII*.

These passages, it is presumed, will be allowed to be a sufficient warrant for the interpretation which is offered of the words *suscipio* and *percipio*, and will satisfy the reader that, if the compilers of this Article had contemplated the Baptism of such *ADULTS*, as are capable of understanding the meaning of the Sacrament of Baptism, of discerning the benefits of which they are thereby partakers, and also of exercising a steadfast faith in the promises of GOD made to them in that Sacrament, they would have used the word *percipio* (as in the Article XXVI. where faith is mentioned) and *not suscipio* which marks the *incapacity* for this knowledge and faith.

The next passage to be explained describes *the effect of the ritual* or solemn office, which the Church has prescribed to be observed when the health of the Infant will admit of its use.

The effect which the Church hoped would attend upon the use of her Baptismal Office.

Faith is confirmed, and grace increased by virtue of prayer unto GOD.

Fides confirmatur, et vi divinæ invocationis gratia auge-
tur.

In the *IMPRINTED BOOK*, referred to by the Act of the thirteenth of Elizabeth, the passage is punctuated as fol-

In Archbishop PARKER'S copy, signed by the Convocation in 1562, the passage is punctuated thus:

¹ Jewel, portion iii. pp. 14 & 64. Apology, part ii. chap. xiv. div. 1 & 2.

² Ibid. i. p. 7. In his Sermon on Psalm lxxvii. 3, 4, he says: "The Sacrament of the body and blood of CHRIST we had (in the Popish times) but we *understood not why* CHRIST left us this Sacrament; we *knew not why* He said: 'Take, eat: this is My body, &c.' It is the greatest Sacrament, and yet we *PERCEIVED not what it meant*." Ibid. portion ii. 1058. This the Church designates *unworthy* receiving.

lows: Faith is confirmed, and
grace increased, by virtue of
prayer unto God.

Fides confirmatur, et vi di-
vinæ invocationis, gratia auge-
tur.

This sentence is also *separated* from the preceding one by a colon in Bishop JEWEL's *edition of the Articles in 1571*.

It is now pretended that the *Church* here teaches that "God does all that is named in the former part of this Article by virtue of prayer," for which He has bestowed the disposition, and that "this closing sentence of the Article beautifully suggests that *without prayer no blessing can be expected.*" We beg to remark that this is a false representation of the design of the Church in these words, and that it is *directly contradictory* to her teaching. For she invariably asserts in the *Rubrics* in the office of Private Baptism and in her *Catechism* of 1552,¹ in her *Homily* of 1562,² and in her *Canon XXX.* of 1603, that the WATER and the WORD are the *only essential parts* of Baptism, and that *when the word is annexed to the water by the minister, the Sacrament of Baptism is FULL AND PERFECT.* Besides, *this Article* states, as distinctly as possible, that our being grafted into CHRIST's Church, and the sealing of the remission of our sins and of our adoption to be the sons of GOD *is wrought BY THE HOLY GHOST* (*per Spiritum Sanctum*) as the *efficient cause*, and *BY THE SIGN OF REGENERATION* as the *instrumental cause* (*signum regenerationis, per quod, tanquam per instrumentum*). This statement is too plain, one would think, to admit of doubt or misconception. However, it seems, that in his impatience to *degrade baptism* from its divinely conferred dignity of being GOD's instrument, by which He works invisibly in us, Mr. Gorham overlooks, or disregards, this unambiguous declaration of the views of the Church, and *ascribes to the virtue of prayer*, what the *Article expressly assigns to the HOLY GHOST WORKING BY BAPTISM.* We are far from wishing to say one word to the disparagement of prayer. It is one means, among many, by which the soul prepares herself to *receive* GOD's grace, and devoutly to implore it upon others, but it is not the *cause* of grace, nor does its *absence* rob the Sacraments of their power and efficacy. Dr.

The misinterpretation of this clause corrected.

¹ Edward VI.'s Liturgies, by Parker Society.

² Homilies, p. 422.

Waterland truly observes, that "When we speak of *human* benedictions and their *efficacy*, we mean not that they have any real virtue *in themselves*, or under any consideration but as founded in DIVINE promise or contract, and as coming FROM GOD BY man. If the prayer of faith *saved the sick*, it was not properly the human prayer that did it, but GOD did by or upon prayer PURSUANT TO HIS PROMISE."¹ Now in the ministration of the Sacraments GOD's promise is NOT annexed to the prayers of man, but to the SIGNS, which His beloved SON, whom He requires us to hear and obey, appointed to be used as His instruments of grace. If it be true, that "without prayer no blessing can be expected," then it follows that *man's prayer* must be of the essence of the Sacrament, that its *efficacy* or *inefficacy* must depend upon man and NOT upon CHRIST's institution and promise, and a *Baptism administered, simply according to CHRIST's institution*, (for He ordained no ritual or prayer as far as we know) without any ritual or solemnities added by man for the sake of decency and Godliness, CONVEYS NO BLESSING. Such teaching is not only heterodox but impious. Man can neither by his virtue, nor holiness, nor prayers, add one tittle to the efficacy of the Sacraments, nor by his irreverence or infidelity diminish it, although he may deprive himself of and refuse the benefits which GOD always offers. Archbishop CRANMER is express upon this point. S. AUGUSTINE declareth that it is *all one water*, whether Simon Peter or Simon Magus be christened in it; *all one table of the LORD*, and *one cup*, whether Peter sup thereat or Judas; *all one oil*, whether David or Saul were anointed therewith. Wherefore he concludeth thus: "*Memento ergo Sacramentis Dei nihil obesse mores malorum hominum, quo illa vel omnino non sint, vel minus sancta sint, sed ipsis malis hominibus, ut hæc habeant ad testimonium damnationis, non ad adiutorium sanitatis.*"² "Remember, therefore, saith S. Augustine, that the manners of evil men HINDER NOT the Sacraments of GOD, that EITHER THEY UTTERLY BE NOT, OR BE LESS HOLY, but they hinder the evil men THEMSELVES, so that they have the Sacraments to witness of their damnation, NOT to help of their salvation." And all the process spoken there by S. Augustine is spoken chiefly of Bap-

The efficacy of God's Sacraments not dependent upon the prayers of mortal men.

¹ Waterland's Works, vol. vii. p. 90.

² Augustinus contra Literas Petil. lib. ii. cap. 47.

tism against the Donatists, which said that *the Baptism was naught, if either the minister or RECEIVER were naught. Against whom S. Augustine concludeth, that the Sacraments OF THEMSELVES be holy, and be all one, whether the minister or RECEIVER BE GOOD OR BAD.*"¹ To the same purpose teaches Dean NOWELL in the Catechism which he compiled at the request of Convocation, and which, being revised by it, was published by its authority. In reply to this question: "M. An gratiam hanc (id est Regenerationem) omnes communiter et promiscue consequuntur?" he says: "A. Soli fideles hunc fructum percipiunt;² increduli vero OBLATAS ILLIC (id est in Baptismo) a Deo promissiones respuendo, aditum sibi præcludentes, inanes abeunt, NON TAMEN IDEO EFFICIUNT, UT SUAM SACRAMENTA VIM, ET NATURAM AMITTUNT."³ Such is the doctrine, which the same Convocation who gave us our Articles, maintained in 1571. It teaches us: 1st, that to *all* persons both good and bad the grace of the Sacraments is *offered*, equally with the gospel itself; 2ndly, that the *faithless by rejecting* the promises of God made to them in Baptism and *offered to them there*, depart empty; and 3rdly, that *these infidels do not by their unbelief and demerits, cause the Sacraments to lose their power and nature*. Now, unless it can be shown, that the CHURCH OF ENGLAND *holds and teaches that some Infants by their infidelity reject the promises of God offered to them in Baptism, it can NEVER be proved that she teaches that SOME Infants do NOT receive the inward and spiritual grace of the Sacrament*. I have already shown that Bishop JEWEL taught that the Sacrament of Baptism *dependeth NOT, neither of the minister nor of the RECEIVER nor of any other man.*⁴ *For the value or worthiness of the Sacrament dependeth NOT of man BUT OF GOD*. Again, whether the Infant be signed with the sign of the cross, or be put into the water once or thrice, whether one, or two, or three, or more be godfathers or witnesses of the Baptism, IT MAKETH NOTHING TO THE VIRTUE OF THE SACRAMENT: THEY ARE NO PART

¹ Cranmer's works, vol. iii. p. 105.

² Here *percipiunt* is used with *fideles*, implying that persons who are capable of faith, *understand* also the nature of the Sacrament.

³ Randolph's Enchiridion Theologicum, vol. ii. p. 215.

⁴ See above, p. 42 note, p. 56.

THEREOF; WITHOUT THOSE BAPTISM IS WHOLE AND PERFECT. Hereof Gregory saith: *In una fide nihil officit consuetudo ecclesie diversa*: The faith being one, the diversity of customs hurteth not, CHRIST LEFT NO ORDER FOR THE USE OF THESE THINGS, neither did by His word or EXAMPLE require them. The Church of GOD hath liberty to dispose herein as may be most fitting for DECENCY and ORDER.¹ These extracts sufficiently discover how entirely contrary to the doctrine of the Church of England is the teaching of Mr. Gorham and the Judicial Committee, who ascribe the efficacy of the Sacrament of Baptism to the prayers of men, and to the stipulations of sponsors, which are NO PART of the Sacrament, and make nothing to its virtue, and were neither required by CHRIST'S word nor example, but are PURELY ORDINANCES OF THE CHURCH.

Let us lay aside all prejudices and glosses, and look at the words of the Article, and we shall immediately perceive that they do not import what they are represented. It is not said that "by virtue of prayer" faith and grace are given, much less regeneration. No, what the Article teaches is this, that "faith is confirmed and grace increased by virtue of prayer to GOD." The faith and the grace, then, are supposed to exist before the prayer was offered, and indeed were causes of the persons using prayer. Who then are the parties offering this prayer? The Church, be it observed, ends her description of the graces conferred by the Sacrament of Baptism with the word "sealed"; and here speaks of the wholesome effect of her Ritual upon the persons present at its ministration; and we must remember that until 1661 she compiled no office for Adult Baptism, and that infants alone were baptized. This being the case, it is plain that the compilers of this Article could not have expected this prayer to be offered to GOD by the recipients of Baptism. It must, therefore, be made by the minister and congregation, and, if we turn to the office for the ministration of public Baptism of infants, we shall become acquainted with its subject-matter.

The prayer is offered by the minister and congregation.

The next question is, *In whom is this faith confirmed?* On examining the office no prayer is found for the Confirmation of the infant's faith (for the Church declares him incapable of exercising this Christian virtue) but there is one for the confirmation of the

Faith is confirmed in the

¹ Jewel, portion ii. p. 1106.

parties wit-
nessing the
Baptism.

faith of *the parties witnessing* the Baptism, and to this petition, which was introduced by Cranmer from the *Cologne* office, the Archbishop appears to have had an eye, when penning this clause in the Article. The prayer, to which I allude, is that immediately following the "brief exhortation upon the words of the Gospel." Therein the minister animates the faith of the people, but specially the sponsors, by reminding them of the outward gesture and deed, by which CHRIST declared His good will to those infants, *and such as they*,¹ who were piously brought to Him to receive His blessing. He then exhorts the congregation *not to doubt, but EARNESTLY BELIEVE* that He *will likewise favourably receive THIS PRESENT infant*, that He *will embrace him* with the arms of His *mercy*, that He *will give unto him* the blessing of eternal life, and make *him* partaker of His everlasting kingdom. Then assuming these truths, these *promises of God made to EACH infant in his holy Baptism, to be heartily believed*, and that the thoughts of the faithful revert to their own Baptism, he calls upon them *faithfully and devoutly* to give thanks unto God for the benefits they have themselves received in Baptism, and the instruction and comfort they have *now* derived from the *assurances of His favour towards themselves and the infant to be baptized*.

"Almighty and Everlasting God, Heavenly FATHER, we give Thee humble *thanks* that Thou hast vouchsafed to call *us to the knowledge* of Thy grace and faith in Thee. *Increase this knowledge, and CONFIRM THIS FAITH IN US evermore*. Give Thy HOLY SPIRIT to THIS INFANT that he may be born again and be made an heir of everlasting salvation through our LORD JESUS CHRIST, &c." This thanksgiving divides itself into *two* parts. The *first* expresses the *thanks* of the faithful to their Heavenly FATHER for *their knowledge* of His grace towards the infant they have brought to *Baptism*, and of the true Catholic Faith in Him and His Sacraments, united with a devout prayer that God would enable *them* to know Him more fully, and believe more firmly His merciful purpose towards this present child. And in the *second part* their prayers relate to the *infant*,

¹ "Such." "The kingdom of heaven is of *such*, saith CHRIST; not only then of those, but of *others like infants*, which shall be *in all times*."—Jewel, Portion ii. p. 1104.

to whom they pray God to fulfil His gracious promises. It seems impossible, now it is pointed out, not to perceive the relation which exists between the words of this Eucharistic prayer and those of the Article now under consideration. In the office of Baptism the Priest is commissioned to *assure* the sponsors that CHRIST hath *promised* in His Gospel to *grant all those things that they had prayed for, and that He would surely keep and perform His promise*. In the Article, therefore, which was *subsequently* published, the Church asserts as a *fact* that "Faith is confirmed and grace is increased by virtue of prayer to God;" i.e. because this prayer supplicates favours, which God had *promised* and *contracted* to grant.

With respect to the parties in whom *this "grace is increased,"* they are the *sponsors and recipients*, for of *this* infants are as *capable* as adults, and on them *both* is it invoked. *Before* the child's baptism the Church earnestly prays God to "regard the supplications of His congregation, to *sanctify the water in the Font to the mystical washing away of sins*,¹ and to grant that

"Grace is increased" in the sponsors and the recipients of the Sacrament of Baptism.

¹ JEWEL is constantly insisting on the *effects of consecration* on the water of Baptism, and quotes the sayings of the old Catholic Fathers to illustrate his views. Chrysostom saith of the water of Baptism, "When this creature of water hath received the HOLY GHOST, it is made a Sacrament; and now is not water to drink, *but water to sanctify, not common water, but water to refresh.*" Thus the element or outward creature both 'remaineth' and is 'changed.' It remaineth in proper and plain kind of speech; it is changed improperly, that is to say, by the way of a sacrament or mystery. The like form of words S. Ambrose useth of the Sacrament of Baptism. 'Hast thou seen the water? But *all* water healeth not. But *that water healeth that hath the grace of God.* The *element* (or creature of water) *is one thing, and the consecration is another thing.*" Jewel, Portion iii. p. 500. Tertullian saith, "The HOLY GHOST cometh down from heaven and resteth upon the water of Baptism and sanctifieth it of Himself." Even thus S. Cyprian saith: "The divine substance infuseth itself unspeakably into the visible sacrament;" "NONE OTHERWISE," adds Bishop Jewel, "THAN AS THE HOLY GHOST, OR THE WHOLE BLESSED TRINITY, INFUSETH ITSELF INTO THE WATER OF BAPTISM. Paulinus seemeth to write much agreeably to those words of S. Cyprian:

"Sanctus in hunc cœlo descendit Spiritus amnem;
Cœlestique sacras fonte maritat aquas;
Concipit unda Deum.

The HOLY GHOST into this water cometh down from heaven, and joineth the heavenly waters and those waters both in one, the Font receiveth God." "What," asks Jewel, "can be spoken with greater majesty? Then, saith he,

THIS CHILD now to be baptized therein may *receive the FULNESS of His grace and ever remain in the number of His faithful and elect children.*" Here we first pray GOD to *annex* to the pure water, which is placed in the Font and separated to a holy use, in obedience to His command, ALL THE GRACE which He has ordained it to signify, and promised that it as His instrument, shall work and effect in the soul, and *to convey it by the water to the child about to be baptized.* We do not expect that the *substance* of the element should be changed, but only that its *quality* should be altered, and that that creature which before consecration bare no grace to the soul, may be *sanctified to the mystical washing away of sins.* Secondly, we beseech GOD to grant to the infant the *grace of perseverance*, that he may "*not receive the grace of GOD in vain,*" but, if he arrives at man's estate, may adorn the doctrine of GOD his SAVIOUR in all things, and remain faithful unto death. And, *after* the child's sins have been mystically washed away, and he is made regenerate by Baptism, we give *thanks* to Almighty GOD for regenerating the infant with His HOLY SPIRIT, but again offer our *prayers unto Him for the grace of perseverance*, "*that this child may have grace to perform his profession,*"¹ and "*lead the REST OF HIS LIFE ACCORDING TO THIS BEGINNING.*"

The foregoing observations will, it is hoped, prove satisfactory and establish the view which has been taken of the intention of the Church of England in this clause, which is, that *the prayer spoken of IS OFFERED by the congregation, and specially by the SPONSORS, for the confirmation of THEIR OWN faith and for the INFANT'S enjoying the full measure of the graces of regeneration and perseverance.*

the water or the Font receiveth GOD. But these and other like phrases be *usual and ordinary* among the *ancient learned Fathers.* S. Augustine writeth thus: 'The holiness of Baptism cannot be defiled. The heavenly power is assistant unto the sacraments.' And again, 'GOD is present with His words and sacraments.' Likewise S. Cyprian, touching the hallowing of the oil, writeth thus: 'In the sacraments the heavenly power worketh mightily. *The truth is present with the sign, and the HOLY GHOST is present with the sacrament.*'"—Jewel, Portion ii. p. 763. These are a few out of the many quotations from the old Fathers, which Bishop Jewel adduced to vindicate the *dignity and efficacy* of the Sacrament of Baptism *against* the Papists. Few persons will be of opinion that they support the neology of Mr. Gorham.

¹ Cranmer's works, vol. ii. 223.

It now only remains for me to examine the last clause of this Article, which acquaints us with the AGE OF THE SUBJECTS, in relation to whom the Church compiled it, and whose capacity was carefully borne in mind, when declaring the *condition* on which they would receive all the benefits of Holy Baptism.

THE BAPTISM OF YOUNG CHILDREN, IS IN ANY WISE TO BE RETAINED IN THE CHURCH, AS MOST AGREEABLE WITH THE INSTITUTION OF CHRIST.

Baptismus parvulorum omnino in Ecclesia retinendus est, ut qui *cum* CHRISTI institutione optime congruat.

Who are the most fitting subjects of Baptism.

It will not be questioned that this clause was inserted as a testimony against the heresy of the Anabaptists. The Baptism of *all* young children must, therefore, be understood to be asserted; otherwise, in *some* cases, the heresy of the Anabaptists would be admitted to be *sound* doctrine, and only the *partial* Baptism of young children would be enjoined, which we know is *contrary* to the teaching of the Church.

The *present* clause varies materially from its *original* form. In the Articles of 1552 it ran thus:

The *custom of the Church* to christen young children is to be commended, and in any wise to be retained in the Church.

Mos Ecclesiæ baptizandi parvulos est laudandus et omnino in Ecclesia retinendus.

Archbishop PARKER altered this into its present form, and it received the sanction of Convocation in 1562. It will be observed that the Church now claims a *higher authority* for the baptism of infants than in 1552. Then it was commended and retained, because *the Church* sanctioned the custom. It is now retained in the Church, because it is "*most agreeable with the institution of CHRIST.*"

It is no part of our design to enter into a lengthened vindication of this doctrine and practice of the Church of England. We will, however, bring forward some of the arguments which she advanced in defence of its *agreement with CHRIST's institution*, of its *necessity* and *benefits*, in the hope of removing some of the misconceptions and misrepresentations and perplexities, which

prevail either through ignorance, or the cunning craftiness of those who lie in wait to deceive.

Archdeacon
Philpot's
Vindication
of Infant
Baptism.

First, then, we will endeavour to ascertain the *grounds* upon which the Church of England judged INFANTS CAPABLE SUBJECTS OF BAPTISM. These are fully set forth in Archdeacon PHILPOT's reply to a dear brother and fellow-prisoner, who gently required his judgment concerning the Baptism of infants, and what is the *effect* thereof. "The Baptism of infants," he says, "*hath its beginning from God's word, and from the use of the primitive Church. The Catholic truth delivered unto us by the Scriptures plainly determineth, that ALL such are to be baptized, as whom GOD acknowledgeth for His people and voucheth them WORTHY of sanctification or remission of their sins. Therefore, since that infants be in the number or scroll of God's people, and be partakers of the promise by their purification in CHRIST, it must needs follow thereby, that they ought to be baptized as well as those that can profess their faith; for we judge the people of GOD AS WELL BY THE FREE AND LIBERAL PROMISE OF GOD as by the confession of faith. For to whomsoever GOD promiseth Himself to be their GOD and whom He acknowledgeth for His, THOSE NO MAN WITHOUT GREAT IMPIETY MAY EXCLUDE FROM THE NUMBER OF THE FAITHFUL. But GOD PROMISETH THAT He will not only be the GOD of such as do profess Him, but also of INFANTS, PROMISING THEM HIS FAVOUR AND REMISSION OF SINS, as it appeareth by the words of the covenant made unto Abraham, &c. THEREFORE, in the Gospel CHRIST saith of INFANTS (that is of such as yet believed not,) 'Let thy little ones come unto Me and forbid them not, for of such is the kingdom of heaven.'* Again, 'It is not the will of your Father which is in heaven, that any of these little ones do perish.' Also, 'He that receiveth one such little child in My name, receiveth Me.' 'Take heed therefore that ye despise not one of these babes; for I tell you, their angels do see in heaven My FATHER's face.' And *what may be said more plain than this? It is NOT THE WILL of the heavenly FATHER that THE INFANTS SHOULD PERISH; whereby we may gather that HE RECEIVETH THEM FREELY UNTO HIS GRACE, although as yet they confess not their faith. Since then that THE WORD OF THE PROMISE, WHICH IS CONTAINED IN BAPTISM, PERTAINETH AS WELL TO CHILDREN*

as to men, why should the sign of the promise, which is baptism in water, be withdrawn from children, when CHRIST HIMSELF COMMANDED THEM TO BE RECEIVED OF US, and promiseth the reward of a prophet to those that receive such a little infant, as He for an example did put before His disciples ?

“Now I will prove with manifest arguments *that children ought to be baptized*, and that the Apostles of CHRIST did baptize children. The LORD commanded His Apostles to baptize all nations, therefore also children ought to be baptized, for they are comprehended under this word ‘all nations.’ Further, *whom God doth account among the faithful they are faithful*; for it was said to Peter, ‘That thing which God hath purified, thou shalt not say to be common or unclean.’ But God doth *repute children among the faithful*; ergo, THEY BE FAITHFUL, except we had rather to resist God and seem stronger and wiser than He. And without all doubt the Apostles baptized those which CHRIST commanded, but He commanded *the faithful* to be baptized, among the which infants be reckoned; the Apostles, then, baptized infants.” This holy martyr then adduces many other reasons for the baptism of infants, and, after declaring “*out of ancient writers, that the baptism of infants hath continued from the Apostles’ time unto ours; neither that it was instituted by any councils, neither of the Pope, nor of other men, but commanded from the Scripture by the Apostles themselves,*” he answers his friend’s arguments to the contrary, founded upon S. Mark xvi. 16. I will lay his reasons before the reader, because Mr. Gorham has rejected the interpretation put upon it by the Church, and endeavoured to prove from it that *all infants are incapable subjects of Baptism*, unless they have his prevenient act of grace. Philpot answers, “that *nothing is added to God’s word by the baptism of children, as was pretended, but that is done which the same word doth require, for that CHILDREN ARE ACCOUNTED OF CHRIST IN THE GOSPEL AMONG THE NUMBER OF SUCH AS BELIEVE*, as appeareth by those words, ‘He that offendeth one of these little babes which believe in Me, &c.’ where plainly CHRIST calleth such as BE NOT ABLE TO CONFESS their faith, BELIEVERS, because of His mere grace HE REPUTETH THEM FOR BELIEVERS. And this is no wonder so to be taken, since God imputeth faith for righteousness unto men that be of riper age, for

“Arguments proving the Baptism of children to be of God, and that the Apostles baptized children.”

"Righteousness and acceptation is only by imputation and mere grace," both in men and children.

both IN MEN AND CHILDREN, righteousness, acceptation, sanctification, is of mere grace, and by imputation, that the glory of God's grace may be praised. And that *the children of faithful parents are sanctified, and among such as do believe, is apparent in 1 Cor. vii. 14.*" He then shows that no conclusion can be drawn of the necessity of *active faith and repentance before Baptism from the order of the words*; for "if the order of the words might weigh anything in this cause, *we have the Scripture that maketh as well for us*, for in S. Mark we read that John did baptize in the desert, preaching the baptism of repentance. In which place we see *baptizing go before and preaching to follow.*" He also proves that S. Matt. xxviii. "maketh for the use of baptism in children," and that "baptism goeth before doctrine." Then returning to S. Mark xvi. 16, he says: "It is *not true*, that the LORD did *only command such to be baptized whom the Apostles had first of all taught*, neither here verily is signified *who only* be to be baptized; but *He speaketh of such as be at perfect age, and of the first foundations of the faith, and of the Church to be planted among the Gentiles*, which were as yet rude and ignorant of religion. Such as be of age may hear, believe, and confess, that is preached and taught, *but so cannot infants*; therefore we may justly collect that *He speaketh here nothing of infants or children. But for all this THEY BE NOT TO BE EXCLUDED FROM BAPTISM.* It is a general rule 'He that doth not labour must not eat;' but *who is so barbarous, that might think hereby that children should be famished.*"¹

Such is the reasoning of Archdeacon Philpot. The former part of it is precisely that of the office for Public Baptism of Infants; if therefore the hypothetical construction may lawfully be applied to the office, it may also be applied to his words; but if it were so applied it would *destroy* the whole of his argument against the Anabaptists as it does the Church's argument for the necessity and benefits of Infant Baptism in the office: it is evident, therefore, that it cannot be applied in either case.

Two Reasons for Infant Baptism.

There are *two* reasons which he urges for Infant Baptism, which it will be my endeavour to show were made use of by the Church of England. The *first* is, that *the word of GOD's PRO-*

¹ Philpot's works, pp. 274—282. Fox, vol. iii. p. 509.

MISE of grace and remission of sins, CONTAINED IN BAPTISM, pertaining as well to children as to men.

THE ARTICLES OF 1536 and the INSTITUTION OF A CHRISTIAN MAN affirm, "That the *promise of grace and everlasting life (which promise is adjoined unto this Sacrament of Baptism) pertaineth* not only unto such as have the use of reason, but also to infants, innocents, and children, and that they ought therefore, and must needs be Baptized."¹ So also the *Articles of 1538*:

It is the unvaried doctrine of the Church that the promise of grace and everlasting life pertains to infants.

¹ Formularies of Faith, pp. xix. 93. I cannot refrain from calling attention to a most extraordinary omission on the part of the Judicial Committee of all mention of the words of the gospels of S. John and S. Mark in their summary of the Baptismal Office. This is the more remarkable as they notice the rubric at the end of this office, where the Church expressly declares that she maintains the undoubted salvation of every infant *dying baptized*, because "IT IS CERTAIN FROM GOD'S WORD." After the second prayer, they say there is an exhortation to the congregation or those present, not to doubt but earnestly believe that God will favourably receive this present infant, &c. but they keep the word of God on which that earnest belief and that exhortation is grounded entirely out of sight. If they had stated the fact that after the second prayer the congregation are invited to "hear the words of the gospel written by S. Mark in ch. x. v. 13," those who read their judgment would perceive that the exhortation which follows is an application of the doctrine clearly taught in this gospel. The Church observing that CHRIST rebuked the Apostles who murmured against those who brought their children to Him for His blessing—that He commanded the children to be brought unto Him, that He received them, and, putting His hands upon them, blessed them, and both by His words, and gentle behaviour declared manifestly that they be the children of God and entirely beloved of God,* and that the kingdom of heaven is not of those only who were then brought unto Him, but of such as they at all times—(thus requiring all men who would enjoy everlasting life to follow their innocency);—I say the Church UPON THE AUTHORITY OF THIS SCRIPTURE, and not of her own mere motion, calls upon the congregation not to doubt but earnestly believe that CHRIST will likewise favourably receive each present infant, &c.; she is persuaded of the good-will of our heavenly FATHER towards each infant, (because it is declared in this gospel by His SON JESUS CHRIST), and nothing doubting but that He favourably alloweth this charitable work of ours (the Church) in bringing each infant to His Holy Baptism, she invites the congregation faithfully and devoutly to give thanks unto Him. And, again, in the Exhortation immediately following this Eucharistic prayer, she also claims for her authority what the congregation had heard our LORD JESUS CHRIST promise in His gospel, S. Mark x. 13. All her doctrine and exhortation is grounded upon, and may be proved by, most certain warrants of

The Judicial Committee in their summary of the Baptismal Office omit all notice of the Words of the Gospel upon which the doctrine of the Office is built.

* Archdeacon Philpot quotes this passage to prove that all children ought to be Baptized, p. 277. "What do they now-a-days else, (he asks) that bring their children to Baptism, than they did in times past, which brought their children to the LORD." See also Dean Comber's works, vol. iii. pp. 381, 384.

“INFANTES per baptismum consequantur remissionem peccatorum et gratiam, et sint filii Dei, quia *promissio gratiæ et vitæ æternæ pertinet non solum ad adultos, sed etiam ad infantes. Et hæc promissio per ministerium in Ecclesia infantibus et adultis administrari debet.*”¹ In the Office of PUBLIC BAPTISM OF INFANTS the Church says, that “our LORD JESUS CHRIST hath *promised* IN HIS GOSPEL (S. Mark x. 13) *to receive each child who is brought to Baptism, to lay His hands upon him, to bless him, to release him of his sins, to give him the kingdom of heaven and everlasting life, which promise, He, for His part, will most surely keep and perform.*”² Dean Nowel says: “*Ut Fides et Pœnitentia baptismo præcedant, tantum in adultis, qui per ætatem sunt utriusque capaces, exigitur; INFANTIBUS VERO PROMISSIO ECCLESIAE FACTA PER CHRISTUM, in cujus Fide baptizuntur, in præsens SATIS ERIT. Æquissimum est, ut parvulis nostris Divinæ gratiæ atque salutis fidelium semini promissæ hæredes se esse, Baptismo, impresso quasi sigillo testatum fiat.*” “*Quum Christus Dominus infantes ad se vocet, edicat etiam ne quis eos accessere prohibeat, ad se venientes amplectatur, ad eos regnum cœleste pertinere testatur.*”³ If we turn to the pages of Bishop JEWEL we shall find him equally explicit. “Touching Baptism,

Holy Scripture, interpreted according to the *universal consent of antiquity*. The last rubric in this office states this truth in terms too plain to be mistaken or evaded. And it is declared most distinctly by KING EDWARD VI. IN HIS MESSAGE to the Devonshire Rebels. “*Whatsoever is contained in our book either for Baptism, Sacrament Mass (i.e. LORD’S Supper), Confirmation, and service in the Church, is by our Parliament established, by the whole Clergy agreed, yea, by the Bishops of the realm devised, and further, BY GOD’S WORD CONFIRMED. And how dare ye trust, yea, how dare ye give ear, without trembling, to any singular person, to disallow a Parliament, a subject to persuade against our Majesty, a man of his singular arrogancy against the determinations of the Bishops and all the Clergy, ANY INVENTED ARGUMENTS AGAINST THE WORD OF GOD?*” Fox’s Acts and Monuments, vol. ii. book ix. p. 15.

By the omission of this *all-important fact* a great injury and wrong has been done to the Church of England; her exhortations are denuded of the divine authority with which she most religiously invested them, and those who do not *examine* the service for themselves are led to suppose that the Church has been carried away by her sanguine hopes to predicate undoubted salvation of every infant dying baptized *unsupported by the warrant of God’s Word.*

¹ Cranmer’s works, vol. iv. p. 280.

² Two Liturgies of Edward VI. Parker Society, pp. 110, 287.

³ Euchiridion Theologicum, vol. ii. pp. 216—8.

first we teach the fathers, and *afterwards* we baptize them and *their children* ; and this is *no breach* of CHRIST's commandment. For after *we* be once become God's people (*by baptism* unquestionably) God *hath promised*, that He will be our God and the God of our children. And by the prophet Ezekiel He saith : *Your children are My children.*"¹ In his Treatise on the Sacraments he proves this at large. "Infants are *the heirs of the promise, the covenant of God's favour is made unto them.* God said to Abraham : 'I will establish My covenant between Me and thee, and *thy seed* after thee in their generations, for an *everlasting* covenant, to be God unto thee and *to thy seed* after thee.' Therefore saith the Apostle : 'If the root be holy, so are the branches.' And again : 'The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband ; *else where your children unclean, but now are they holy.*' When the disciples rebuked those that brought little children to CHRIST that He might touch them, He said : 'Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God.' And again : 'Their Angels always behold the face of My FATHER, which is in heaven.' The kingdom of heaven is of *such*, saith CHRIST, not only *them* of those, but of *other like Infants*, which shall be in all times. May we think the *promise of God* hath an end so that it reacheth *not to our children* ?" "Whatsoever was promised to Abraham, the same is also promised unto us."²

The second reason by which Infants are proved capable subjects of Baptism is, that *they are accounted of CHRIST in the gospel* AMONG SUCH AS BELIEVE, and *they are* "WORTHY of sanctification and remission of sins."

The second reason is, that infants are "fideles," and part of the Church of God,

Bishop JEWEL says : "*Infants are part of the Church of God ; they are the sheep of CHRIST and belong to His flock : why should they not bear the mark of CHRIST ? They have the promise of salvation, why should they not receive the seal, whereby it is confirmed unto them ? They are of the fellowship of the faithful.* Augustine saith : *Ubi ponis parvulos non baptizatos ? profecto in numero credentium ; Where place your young children, which are not yet Baptized ?* VERILY IN THE NUMBER OF THEM THAT BELIEVE. Why then should not they be par-

¹ Jewel, portion i. p. 224.

² Ibid. p. 1104.

and are
therefore
entitled to
Baptism in
their own
right.

takers of the Sacrament together with the faithful? And as the children of the faithful *by right* ought to be Baptized," &c.¹

Again, "no person, who will profess CHRIST's name, ought to be restrained or kept back from Baptism, NO, NOT THE VERY BABES OF CHRISTIANS; forsomuch as they be born in sin and *do pertain unto the people of GOD.*"² "Cardinal Cajetan is *worthily blamed* by Catharinus, in that he saith: An Infant, for that he *wanteth instruction in faith*, therefore hath *not perfect Baptism.*"³

It thus appears, then, from the testimony of the *Church herself* and of the *accredited exponent* of her doctrine, that Infants are considered by the Church *capable subjects* of Baptism, because the promise of grace and remission of sins, contained in Baptism, *is declared by the word of GOD* to pertain to them, and because CHRIST has placed them in the number of those that believe. They receive Baptism, therefore, *in their own right*, and not in virtue of the newly discovered "act of prevenient grace," nor of their parents' sincere piety, nor of their sponsors' stipulations.

The Confes-
sions of
Foreign
Churches
assert the
same truths.

If we examine the Confessions of Foreign Churches we shall find the same truth distinctly asserted. The HELVETIC CONFESSION declares: "Damnamus Anabaptistas, qui negant baptizandos esse infantulos recens natos a fidelibus—nam juxta doctrinam Evangelicam, *horum est regnum Dei et sunt in fœdere Dei*, cur itaque non daretur eis signum fœderis Dei? Cur non per *sanctum* baptisma initiarentur, qui sunt *peculium et in ecclesia Dei?*"⁴ The SAXON CONFESSION teaches thus: "Retinemus et infantium baptismum; *quia CERTISSIMUM est, promissionem gratiæ etiam ad infantes pertinere*, et ad eos tantum qui Ecclesiæ inseruntur, *quia de his dictum est: sinite parvulos ad Me venire, quia talium est regnum cælorum.* Et Origenes scribit in 6 cap. ad Rom. Ecclesiam ab Apostolis accepisse morem baptizandi infantes. Nec judicamus hunc morem *tantum otiosam cæremoniam* esse, sed *vere tunc a Deo recipi et sanctificari infantes*: quia tunc inseruntur Ecclesiæ, et *ad tales promissio pertinet.*"⁵ Can any one fail to perceive that the doctrine here

¹ Jewel, portion ii. p. 1105.

² Ibid. iii. pp. 62 & 461.

³ Ibid. iii. p. 462.

⁴ Sylloge Confessionum, p. 81.

⁵ Ibid. 279.

dogmatically taught is precisely that of our Office of Public Baptism of Infants? But will the Judicial Committee assert that a hypothetical construction is admissible here? The BELGIC CONFESSION thus expresses itself: "Nos vero eos (i.e. infantes a fidelibus natos) eadem ratione baptizandos, et signo fœderis obsignandos esse credimus, qua olim in Israele parvuli circumcidebantur, nimirum *propter easdem promissiones infantibus nostris factas*. Et revera Christus *non minus* sanguinem suum effudit ut *fidelium infantes*, quam ut adultos ablueret."¹

Thus it appears not only that our own Church, but the Reformed Churches in general, believed that the guilt of original sin (which *alone* attaches to Infants) was perfectly redeemed and atoned for, in *all* cases, by their *common* SAVIOUR, that the promise of grace and remission of sins pertains to all of them, that they all belong to CHRIST's Church, and that He commands them all to be brought to Him by Baptism to have the blessing of redemption and sanctification sealed and conveyed to them. The Church is assured from CHRIST's *own words in the Gospel*, that their *innocency*² (by which is meant, *their freedom from actual sin, their having the remission of original sin promised to them in Baptism, and their non-exclusion from grace on account of their sinfulness*) renders them *especial* objects of their SAVIOUR's love and mercy. She expresses this conviction clearly and fully in her Baptismal offices, and no less distinctly, though more concisely, in her Article. For she is not content with saying their Baptism *is agreeable* with the institution of CHRIST, but declares it to be *most agreeable*, more pleasing and acceptable to Him than the Baptism of those, who seek at the Holy Font remission not only of original sin, but of many and great sins committed, some by the infirmity of nature, and others presumptuously. The Church reasons in this way; if the Baptism of an adult, heavy laden and groaning under the weight of his sins, purposing to forsake them and lead a new life, having a lively faith in God's mercy through CHRIST, and

The word *innocency* defined.

The Baptism of Infants is "*most agreeable with the institution of CHRIST.*"

¹ Sylloge Confessionum, p. 350.

² "*Innocentes, hoc est, qui habent remissionem peccatorum in baptismo promissam, nec dum a gratia exciderunt per peccata.*" Luther in Hoseam ix. 13, quoted by Archbishop Lawrence, Doctrine of the Church of England on Efficacy of Baptism, part i. pp. 88, 89.

in the promises of GOD made to him in this Sacrament, be agreeable to CHRIST's Institution and conveys to him by virtue of that all-sufficient sacrifice on the cross, remission of those heinous transgressions, *how much more agreeable* must be the Baptism of that being, who has *never abused* his SAVIOUR's love, never *done despite* to the Spirit of grace? Who dare say that *he, whose sins are perfectly redeemed by the blood of CHRIST*, is disqualified to be a recipient of holy Baptism? Who shall separate such an one from the love of CHRIST? Who shall forbid him water that he should be Baptized, and have the whole benefits of this redemption *secured* by GOD's own SEAL to him? Who shall deny him the graces of that HOLY SPIRIT which *He who redeemed him*, has bought with His precious blood and promised to send for his sanctification? Hear the judgment of S. CYPRIAN and *sixty-six* Bishops on this matter: "*all men are alike and equal*, in that they have been *once made* by GOD;¹ and our age, in the growth of our bodies, may differ according to the world, but not according to GOD; unless indeed the very grace also, which is given to the Baptized, is granted *more or less, according to the age of the recipients*; whereas the HOLY GHOST is *not given by measure*, but through the clemency and mercy of the FATHER, *equally to all*. For as GOD *accepteth no man's person*; so neither with *well weighed equality*, any age; but *giveth Himself as a FATHER to all*, for the attainment of heavenly grace." "If anything could hinder men from obtaining grace, *much more might the more grievous sins* hinder the adult, and grown, and elder men. If then, even to the *most grievous* offenders, and who had before *sinned much* against GOD, when they afterwards believe, *remission of sins is granted* and *no one* is debarred from Baptism and grace, *how much more ought not AN INFANT to be debarred, who being newly born has IN NO WAY sinned, except that being born after Adam in the flesh, he has by his first birth contracted the contagion of the old death*; who is on this account *more easily* admitted to receive remission of sins, in that *not his own but another's sins* are remitted to him. And therefore, dearest brother, THIS WAS OUR OPINION IN COUNCIL, that *no one* should by us be debarred from Baptism and the grace of

¹ Hence it is we address GOD as our heavenly and most merciful *Father* in both Eucharistic prayers in the office of Public Baptism of Infants.

GOD Who is merciful and gracious and loving to *all*. Which as it is to be observed and maintained towards *all*, MUCH MORE do we think it to be observed towards INFANTS and the newly born, who on this very account THE MORE deserve our aid and the Divine mercy, that immediately on the very dawn of their birth, lamenting and weeping they do nothing else but entreat for pardon.¹ This quotation from S. Cyprian sufficiently illustrates the meaning of the words "*most agreeable*."

II. Let us next inquire after the reasons which THE CHURCH has from time to time assigned for maintaining the GENERAL NECESSITY OF INFANT BAPTISM. We will begin with the Articles of 1536, whose doctrine is as follows: "We will that all Bishops and Preachers shall instruct and teach our people committed by us unto their spiritual charge; that INFANTS *must needs be christened* BECAUSE THEY BE BORN IN ORIGINAL SIN, *which sin must needs be remitted; which CANNOT BE DONE BUT BY THE SACRAMENT OF BAPTISM, WHEREBY they receive the HOLY GHOST which exerciseth His grace and efficacy in them and cleanseth and purifieth them* (not attests their previous cleansing and purification) from sin by His most secret virtue and operation."² The INSTITUTION OF A CHRISTIAN MAN, published in the following year delivers the same doctrine in the same words.³ The Articles of 1538 teach, "Quod infantes debeant baptizari. QUIA vero INFANTES NASCUNTUR CUM PECCATO ORIGINALIS⁴ habent OPUS REMISSIONE illius peccati, et illud ita remittitur PER BAPTISMUM ut reatus tollatur, licet corruptio naturæ, seu concupiscentia, manet in hac vita, etsi incipit vanari, quia Spiritus Sanctus in ipsis etiam infantibus est efficax, et eos mundat."⁵ In 1543 the NECESSARY DOCTRINE declared that "Baptism APPERTAINETH and is OFFERED unto INFANTS, WHICH, BECAUSE THEY BE BORN IN ORIGINAL SIN, HAVE NEED AND OUGHT TO BE CHRISTENED. *The children of Christian men be full of the chaff and corruption of ORIGINAL SIN, UNTIL THAT BY BAPTISM THEY BE WASHED, CLEANSED, AND PURGED FROM*

II. The general necessity of the Baptism of Infants arises out of their being born in original sin.

¹ S. Cyprian's Epistles, lxiv. pp. 196—8. Library of the Fathers.

² Formularies of Faith, p. xix.

³ Ibid., p. 93.

⁴ Immediately before these words it is said "Quod infantes PER BAPTISMUM consequantur remissionem peccatorum."

⁵ Cranmer's works, vol. iv. p. 280.

THE SAME, as *their parents were.*"¹ Let us now betake ourselves to CRANMER'S CATECHISM of 1548. It is there said, "INFANTS are baptized FOR THIS PURPOSE; that they may BY THE SAME (by Baptism) ENJOY REMISSION OF THEIR SINS. And in case they NEEDED NOT FORGIVENESS OF THEIR SINS, THEN THEY HAD NO NEED TO BE CHRISTENED."² This seems, as we have before observed, the inevitable consequence of embracing the new Doctrine of Prevenient grace.

If the sins of infants, *where they are remitted at all*, are remitted by an act of prevenient grace *before* Baptism, this Sacrament can *no longer* be generally necessary to salvation, but becomes a mere rite and unprofitable ceremony, only attesting the individual's *profession of faith*, either in his own person, or by his sponsors. In this very year, 1548, Archbishop Cranmer³ was engaged in the compilation of the first book of Common Prayer, wherein the same doctrine appears with equal distinctness. "All men be conceived and born in sin, and *no man born in sin* can enter into the kingdom of GOD *except he be regenerate and born anew of water and the HOLY GHOST.*" In the year 1552 the Book of Common Prayer was revised and re-published and the same reason assigned for bringing all infants to baptism with this *confirmation* of the doctrine, that it was *so said by our SAVIOUR CHRIST*. I have already adduced the evidence of Archbishop Cranmer⁴ and therefore need not re-produce it here. The last testimony, which has been transmitted to us, of his doctrine, proves that infants needed and obtained the remission of their sins in Baptism. In 1559 QUEEN ELIZABETH'S PRAYER BOOK was published, handing down the same doctrine. In 1562 and 1567 appeared Bishop JEWEL'S APOLOGY and its DEFENCE, which laid down the doctrine of the Church of England to this effect; "*The CHILDREN of the faithful, FOR THAT THEY BE BORN IN SIN, and pertain to the people of GOD, OUGHT THEREFORE TO BE BAPTIZED; FOR BAPTISM IS A SACRAMENT OF THE REMISSION OF SINS.*"⁵ Again in his TREA-

¹ Formularies of Faith, p. 254.

² Cranmer's Catechism, p. 88.

³ Cardwell's Two Liturgies of Edward VI. compared, pp. 326, 334. Pp. 107, 112, of Parker Society edition.

⁴ See above, pp. 123—129.

⁵ Jewel, portion iii. p. 461, see above, pp. 146—152.

TISE ON THE SACRAMENTS he writes, "For this cause are INFANTS BAPTIZED," BECAUSE THEY ARE BORN IN SIN AND CANNOT BECOME SPIRITUAL, BUT BY THIS NEW BIRTH OF WATER AND THE SPIRIT."¹ Our next witness is Dean NOWEL, who in his catechism of 1571, which was used by the command of the Church, says: "*Quum naturā filii iræ, id est, alieni ab ecclesia, quæ Dei familia est, simus, baptismus veluti ADITUS quidam nobis est PER QUEM in eam admittimur; unde et testimonium etiam amplissimum accipimus, in numero domesticorum, adeoque FILIORUM DEI NOS JAM ESSE; imo IN CHRISTI CORPUS quasi cooptari atque INSERI, ejusque membra fieri, et sic unum cum ipso corpus coalescere.*"² We have already shown that Dr. Nowel held the secret and spiritual grace of Baptism to be remission of sins and regeneration.

From these extracts it is abundantly evident that not only at the dawn of the Reformation but also at its noon-day brightness, the Church of England held and authoritatively taught that, BECAUSE INFANTS ARE BORN IN SIN, *are aliens to the Church, and remain in that state, and CANNOT, ordinarily, BECOME SPIRITUAL, BUT BY BAPTISM, WHICH IS THEIR NEW BIRTH OF WATER AND THE SPIRIT,—THEREFORE THEY NEED AND OUGHT TO BE BAPTIZED.* This is now *denied*, and it is perversely maintained that unremitted original sin is an *insuperable bar* to beneficial reception of Baptism; that regeneration, remission, and adoption *must be actually enjoyed before* Baptism, otherwise the infant is to be accounted an *unworthy* recipient of that Holy Sacrament. To this sad heresy the argument of S. Augustine against the Pelagians is perfectly applicable. "If they (infants) are not diseased with any sickness of original sin (but have it remitted by a prevenient act of grace) *why* are they carried to CHRIST the Physician, to receive the sacrament of their eternal salvation (viz. Baptism), by the godly fear of their friends that run with them to it? Why is it not said to them in the Church,

Unremitted original sin, so far from being a bar to the baptism of infants, is the cause of its necessity.

¹ Jewel, portion ii. p. 110. If the reader will compare this passage from Bishop Jewel with the extract from the Articles of 1536, he will perceive that the doctrine of the Church with respect to infants was precisely the same in 1562 as in 1536, and that the reasoning of the Judicial Committee is altogether fallacious. Jewel had no revelation of an act of prevenient grace usurping the office and dignity of CHRIST's Holy Baptism.

² Enchiridion Theologicum, vol. ii. p. 212.

Carry back from hence these innocent creatures; the WHOLE HAVE NO NEED OF A PHYSICIAN, but they that are sick. CHRIST came not to call the righteous but sinners?" "So odd a thing NEVER WAS said, NEVER IS said, nor ever WILL BE SAID IN THE CHURCH OF CHRIST."¹ That Church, then, which deliberately maintains that infants *must have their sins remitted BEFORE BAPTISM*, if they be *capable* recipients of the Holy Sacrament, cannot be in the judgment of S. Augustine the CHURCH OF CHRIST. Let us then beware, lest for countenancing this heresy the kingdom of GOD be taken from us and given to a nation who will hold fast CHRIST's name and will not deny His faith. "He that hath an ear to hear, let him hear what the SPIRIT saith unto the Churches. BE WATCHFUL and strengthen the things that *remain that are ready to die*; for I have *not* found thy works perfect before GOD. REMEMBER, THEREFORE, HOW THOU HAST RECEIVED, AND HEARD, AND HOLD FAST AND REPENT. If therefore thou shalt NOT WATCH, I will come on thee as a thief, and thou shalt not know the hour I will come upon thee."²

We have now seen that the Church declares all children to be in a state of nature and sin, and amenable to GOD's wrath when brought to Baptism, and that this their condition is *no bar* to, but the AVOWED CAUSE of their being baptized. Let us now try to discover whether she considers this sacrament to convey to them A FULL REMISSION OF SIN, and to TRANSLATE THEM INTO A NEW STATE. We will again begin with the Articles of 1536, and trace down her teaching to 1571.

III. These ARTICLES and the INSTITUTION OF A CHRISTIAN MAN declare, THAT BY THE SACRAMENT OF BAPTISM INFANTS DO OBTAIN REMISSION OF THEIR SINS, *the grace and favour of* GOD, and *be made* THEREBY *the* VERY SONS AND CHILDREN OF GOD. Inasmuch as infants and children dying in their infancy shall undoubtedly be saved thereby and else not.³ The Articles of 1538 declare, "Quod INFANTES PER BAPTISMUM CONSEQUANTUR REMISSIONEM PECCATORUM ET GRATIAM, et sint FILII DEI, QUIA PROMISSIO GRATIÆ ET VITÆ ÆTERNÆ PERTINET *non solum ad adultos, sed etiam* AD INFANTES."⁴ So says the

111. It is the uniform doctrine of the Church that by the Sacrament of Baptism Infants obtain remission of their sins, &c.,

¹ Wall's History, vol. i. pp. 360, 1.

² Revelation iii. 2, 3.

³ Formularies of Faith, pp. xix. 93.

⁴ Cranmer's works, vol. iv. p. 280.

Necessary Doctrine of 1543 : "Baptism appertaineth to infants, and are saved by Baptism. WHEREBY *they being offered in the faith of the Church*, RECEIVE FORGIVENESS OF THEIR SIN *and such grace of the HOLY GHOST, that if they die in the state of their infancy, they shall* THEREBY *be undoubtedly saved.*"¹ Let us next turn to the HOMILY OF SALVATION, written by Cranmer and published in 1547 ; "INFANTS, *being baptized*, and dying in their infancy, are by this sacrifice, washed from their sins, brought to God's favour, and made His children and inheritors of His kingdom of heaven."²

Here is clearly stated the *procuring* or *meritorious* cause, and the *instrumental* cause of the remission of sins to infants. The words "dying in infancy" are not to be considered *as a condition* of their obtaining remission of sins, but are to be contrasted with the following words ; "they which, *in act or deed*, do sin after Baptism." They mark the period during which *original sin alone* attaches to children. Again, "we must trust *only to God's mercy* (and NOT to the merit of all our said virtues, of faith, hope, charity, which be *too insufficient to deserve* remission of our sins and our justification) and that *sacrifice* which our High Priest and SAVIOUR JESUS CHRIST, the SON OF GOD, once offered FOR US upon the Cross to obtain thereby God's grace and REMISSION, AS WELL OF OUR ORIGINAL SIN IN BAPTISM, as of all actual sin committed by us after Baptism, if we truly repent and turn unfeignedly to Him again."³ CRANMER'S CATECHISM teaches children, that, "when we be born again by Baptism, then our sins be forgiven us and the HOLY GHOST is given us, which doth make us all so holy, and doth move us to all goodness."⁴ In 1549 KING EDWARD VI., in his reply to certain censures of the Cornish rebels on the Prayer Book, says : "And so likewise judge you of confirmation of children, and let them answer you this one question. *Think they that a child christened is damned*, because it dieth *before* Bishoping. They be confirmed at the time of discretion, to learn that which they professed, in the lack thereof, by Baptism, taught in age that which they received in infancy, and yet NO DOUBT BUT THEY BE SAVED BY BAPTISM, not by Confirmation ; and MADE CHRIST'S BY CHRISTEN-

¹ Formularies of Faith, p. 254. The CATECHISM of 1552 also declares that for the Baptism of infants their parents' *or the Church's profession sufficeth*.

² Homilies, p. 25.

³ Ibid. p. 31.

⁴ Cranmer's Catechism, p. 185.

ING, and taught how to continue by Confirmation. Wherefore, mark, good subjects, how *our doctrine* is founded upon *true learning* and theirs upon shameless errors."¹ In the same year Bishop RIDLEY, in a disputation in Cambridge about the Sacrament of the LORD'S Supper, said, "CHRIST is present after another sort in Baptism than in this Sacrament; FOR IN THAT HE PURGETH AND WASHETH THE INFANT FROM ALL KIND OF SIN; but here He doth feed spiritually the receiver in faith, with all the merits of His blessed death and passion."² In the same year Archbishop CRANMER taught, in his answer to the Devonshire rebels, that IN BAPTISM OUR ORIGINAL SIN IS PARDONED, *and that we BEGIN a new life towards God.*³ Bishop JEWEL too says, that "A father must put his child in mind of his baptism (when preparing him for confirmation) and teach him that it is a covenant of God's mercy to us, and of our duty to GOD; that it is *a mystery of our salvation*, THAT OUR SOUL IS SO WASHED WITH THE BLOOD OF CHRIST, as the water of Baptism washeth our body."⁴ Again, "Let us look upon our children as upon the great blessings of GOD. *They ARE the LORD'S vessels ORDAINED TO HONOUR, let us KEEP them clean; they ARE CHRIST'S lambs and sheep of His flock; let us lead them forth into wholesome pasture. They ARE the seed-plot of heaven, let us water them, that God may give the increase; THEIR ANGELS BEHOLD THE FACE OF GOD; let us not offend them; they ARE THE TEMPLES AND TABERNACLES OF THE HOLY GHOST; let us not suffer the foul spirit to possess them and dwell within them.*

"GOD SAITH, *Your children are MY children. THEY ARE THE SONS OF GOD. THEY ARE BORN ANEW, AND ARE WELL SHAPEN IN BEAUTIFUL PROPORTION; MAKE THEM NOT MON-*

¹ Fox's Acts and Monuments, vol. ii. Book IX. p. 15 β. "If children then are *made CHRIST'S and saved by Baptism* previously to a personal assumption of the promise and vow entered into in their name by their sponsors, which personal assumption does not take place till Confirmation, it is plain, that their *primary* acceptance into Divine favour *cannot depend* upon the event of their subsequent continuance in it. And it is likewise plain, that the benefits, which they are here stated to receive by Baptism are to be as universal as the administration of the Sacrament itself."—Archbishop Laurence, Efficacy of Baptism, Part I. p. 95.

² Ibid. p. 107.

³ Cranmer's works, vol. ii. p. 225, 235.

⁴ Jewel, portion ii. p. 1127.

STERS. He is a monster whosoever knoweth not God. By you they are born into the world, be careful also *that by your means* they may be begotten unto God (in baptism); you are careful to train them in nurture and comely behaviour of the body; seek also to fashion their minds unto godliness. YOU HAVE BROUGHT THEM TO THE FOUNTAIN TO RECEIVE THE MARK OF CHRIST; bring them up in knowledge *and watch over them that they be not lost*. So shall they be confirmed, and will keep the promise they have made and will grow unto perfect age in CHRIST.”¹ Thus wrote Bishop JEWEL respecting the state of baptized infants. He represents them ALL, *without any impious exception*, as the LORD’s vessels ordained to honour, as the seed-plot of heaven; as the Temples of the HOLY GHOST; as receiving the mark of CHRIST in the fountain of Baptism, as born anew and shapen in beautiful proportion, in short as THE SONS OF GOD. But he by no means leads us to believe that they are *certain* of retaining these graces and privileges, unless man works together with God and seeks to fashion their minds unto godliness. No; the indefectibility of grace and final perseverance, and the presumption of calling upon *man* to do *his part* in *procuring* and *securing* God’s grace to infants was unknown to this great light of the Reformation. He calls upon all parents *not to suffer* the foul spirit to possess their children *after* that by Baptism they are made the tabernacles of the HOLY GHOST; he warns them not to make these regenerate beings monsters by neglecting to bring them up in the knowledge of CHRIST; he entreats them to watch over them that they be *not lost*. Parents are bidden by this eminent bishop to be as careful and diligent as if their children’s salvation depended entirely upon themselves, and after patient continuance in well doing to look to God for the increase. And they are encouraged in the Christian task by the assurance that their children are the objects of ANGELS’ solicitude and protection, who always behold the face of GOD acquainting Him with every offence thrown by the malice of the devil or the negligence of man across their heavenward path, and imploring Him to guard these lambs, who are sealed in their foreheads with the mark of CHRIST, from all dangers ghostly and bodily.

¹ Jewel, portion ii. p. 1128.

I will only add the remark that the doctrine laid down by the Church in NOWEL'S CATECHISM is entirely in accordance with the above. *Infants* are there declared to be made by Baptism the sons of GOD, and to be united to the same body with CHRIST Himself. From this accumulation of evidence we perceive that from the dawn of the Reformation to its meridian splendour, the Church of England has held but one and the same doctrine respecting the BENEFITS OF *which infants become partakers by Baptism*. She has invariably and most distinctly taught, that *before* Baptism their original sin is unremitted (yet redeemed), but that when the sacramental *water* of the HOLY GHOST touched their foreheads and the presence of the Holy Trinity was solemnly invoked by God's Minister in the *words* of CHRIST's institution, the child becomes spiritually regenerated by the HOLY GHOST, his sin is remitted, he is made GOD's child by adoption, and an heir of everlasting life.

Before concluding we will notice some *criticisms* which the Judicial Committee have made, upon instituting a comparison between the Articles of 1536 and our XXVth and XXVIIth Articles.

The erroneous deductions of the Judicial Committee on comparing the Articles of 1536 with those of 1562.

They observe that "The Articles of 1552 and 1562 adopt very different language from the Articles of 1536, and have special regard to the qualification of worthy and right reception. The twenty-fifth Article of 1562 distinctly states that in such only as worthily receive the same, sacraments have a wholesome effect or operation." In reply to this I beg to remark that the word "*sacraments*" in the clause alluded to in the Article XXV. does *not* relate to the *two sacraments* of Baptism and the LORD's Supper, but, as I have sufficiently proved, to the *two outward parts or signs of ONE sacrament*, the LORD's Supper, to which sacrament *infants are not admitted because they cannot receive it in the CHURCH's sense of the word "worthily."*

If the Judicial Committee had accurately examined the Articles of 1536 they would have found, that they have as "special regard to the qualifications of worthy and right and *faithful* reception," in the case of adults, as our present Articles, nay that they are *more explicit*. The Article on "the Sacrament of Baptism" declares that "MEN OR CHILDREN HAVING THE USE OF REASON, and willing and desiring to be baptized (are pro-

1st. The Church in 1536 was no less careful in insisting upon *Adult* candidates

mised) by the virtue of that holy Sacrament, [to] obtain the grace and remission of all their sins, *IF they shall come thereunto perfectly and truly repentant and contrite of all their sins before committed, and also perfectly confessing and believing all the articles of our faith.*" Can they produce anything equally particular with this in our present Articles? and if they cannot, how are they to account for it, except upon the fact that the Article XXVII. relates solely to the Baptism of *infants*, who *cannot perform* repentance and faith? Let us next turn to "The Sacrament of the Altar" which was and is administered to *adults alone*. It is there said, "We will that all bishops so shall teach our people, that *they ought and must constantly believe*, that the said Sacrament is to *be used with all due reverence and honour, and that every man ought first to prove and examine himself, and religiously to try and search his own conscience before he shall receive the same,*" that is to say, *every man must come "worthily,"* for I have already shown that these particulars make up the *definition* of that word. What grounds then have the Judicial Committee for asserting that the Articles of 1536 have a less special regard to the conditions of worthy and right (which words they *erroneously* consider synonymous) reception, than the Articles of 1562? There is clearly none. It is, however, necessary to point out this mistake, lest the reader should fall into the error of supposing that the grace of the Sacrament of Baptism is exaggerated and the qualifications of the *adult* recipient disregarded.

The Judicial Committee proceed: "The *Article on Baptism* speaks only of those who receive it *rightly*, and does not distinguish the case of infants from that of adults." By the fact of naming *only* the condition "*rightly*," the Church *has distinguished* the case of infants from that of adults, unless the Judicial Committee will change their mind and say that the Articles of 1562 have *a less special regard to the qualifications of the recipients* than the Articles of 1536. I have already shown that "*rightly*" alone was used, because it was the only condition necessary to be observed in *infant* Baptism, to the consideration of which the Article is *confined*. We must, however, guard the reader against the false conclusion, that the Church has *confounded* the cases of *adult* and *infant* Baptism, *because* she has

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not distinguished them in the Articles in distinct terms. The Church did not treat of adults in the Article XXVII. She limited herself to infant Baptism, which alone was practised, and with regard to which she desired to settle some diversities of opinion. But as if she had anticipated that her silence respecting the peculiar qualifications for adult baptism might be misconceived, she, in the CATECHISM prefixed to the Articles in 1552, expressly declares, that, whilst those, who are grown to ripe years of discretion and desire baptism, must believe in CHRIST and profess the Articles of the Christian religion, their parents' or the Church's profession sufficeth for the young babes, the minister of course baptizing them with pure water, in the name of the FATHER, and of the SON, and of the HOLY GHOST. I will only further observe, that in the "Institution," "the Articles of 1538," "the Necessary Doctrine," in "Cranmer's Catechism," "Nowel's Catechism," and the works of Cranmer and Jewel, the cases of adult and infant Baptism are studiously distinguished by THE CHURCH, and that whilst she requires adults, who would receive the Sacraments to their benefit, to come rightly, worthily, and with faith, she never has required, nor does require, more for the perfect baptism of an infant, than his receiving "rightly" i. e. that the two essentials should be religiously observed, in the ministration, according to CHRIST's institution. It is observable also that in the offices for the ministration of Baptism to infants the Church makes no mention of "worthily" or "with faith," but in the order for the ministration of the LORD's Supper, which is given to adults alone, these qualifications are strongly insisted upon.

The third
erroneous
conclusion.

The next difference, which the Judicial Committee notice between the Articles of 1536 and 1562, is this, that our Article XXVII. "instead of saying in the language of the Articles of 1536, that infants obtain remission of their sins and the grace and favour of God by Baptism, and that dying in their infancy they shall be undoubtedly saved thereby and else not," declares only "that the baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of CHRIST," stating nothing distinctly as to the state of such infants whether baptized or not. The Articles of 1536 had expressly determined two points: 1. That baptized infants dying before

the commission of actual sin were undoubtedly saved thereby.

2. That unbaptized infants were not saved.

“The Articles of 1562 say nothing *expressly* upon either point, but, not distinguishing the case of infants from that of adults, *state in general terms that those who receive baptism rightly have the benefits there mentioned conferred.*”

We will first notice what appears to be something like a contradiction in these strictures. The Judicial Committee say that the Article XXVII.—

states nothing distinctly as to the state of such infants, whether baptized or not.

and again “states in general terms that those who receive baptism rightly *have the benefits there mentioned conferred.*”

The first point considered.

Since the Article XXVII. affirms that infants receiving baptism rightly, have the benefits there mentioned conferred upon them, it must by implication state something distinctly as to their condition when baptized; it virtually declares them all to be regenerate.

Now if the Article states that all those who receive baptism rightly have the benefits there mentioned conferred; and that infants receive baptism rightly, it follows that infants must have the benefits there mentioned conferred upon them. What then are those benefits? Why, *regeneration*, which consists of being grafted into CHRIST’S Church, and being mystically united to His Body, and of having the promises of forgiveness of sins, and of our adoption to be the sons of GOD, visibly signed and sealed (i.e. made good) by the HOLY GHOST. Can a *doubt* then exist respecting such persons being at the time present saved? Are we now to question whether the sons of GOD are in a state of salvation? and that, if they died before committing actual sin, and losing the grace of Baptism by impenitence and infidelity, they would be partakers of CHRIST’S resurrection and inheritors of His everlasting kingdom? We assuredly cannot do so. In this case then *what is the difference* between the doctrine of the Articles of 1562 and those of 1536 respecting baptized infants? There is *clearly none whatever, in point of fact*, beyond this, that in the *latter* articles the Church *drew the conclusion* from the premises she had laid down; but in the *former*, whilst retaining the *same* premises she did *not* draw the conclusion. But that conclusion, though *not distinctly expressed*, necessarily follows from the premises. How then can the Judicial Committee say that the Article XXVII. states nothing distinctly as to the state of baptized infants? It is extraordinary that they failed to per-

ceive the inseparable connection of the latter clause of the Article with the former. In the one the Church declares distinctly what the *benefits* of Baptism are; in the other she names, with equal distinctness, *those persons*, who in her judgment are the *most proper* recipients of them.

Thus we see that the Article XXVII. *does* declare what the *state* of Baptized infants *is*, and that it is *in reality* as decided as to their *salvation* as the Articles of 1536. A sufficient reason can also be assigned for the Church *not embodying* those words of the Articles of 1536 (on which the Judicial Committee lay so much stress) in the Article XXVII. It is *this*, that *those* words, without any material alteration, were removed into a *rubric* before the Office of Confirmation in the year 1548, and it hence became unnecessary to *repeat* them in the Articles of 1552. They were in 1661 again removed from the office of Confirmation and placed where they are *now* to be found, *at the end of the office of Public Baptism of infants*. In this place they are again noticed by the Judicial Committee, "*one of the points left open by the Articles is determined by the Rubric: It is certain by God's word that children which are baptized, dying before they commit actual sin, are undoubtedly saved.*" The *one* point alluded to is this, the spiritual state of infants, after receiving the Sacrament of Holy Baptism. This point, then, which *they say* is left undetermined by the Article XXVII. is acknowledged to be *determined by the* Articles of 1536 and *the Rubric*. But now mark what follows: "But this rubric does not, like the Articles of 1536, say that such children are *saved by Baptism.*" If so, what *more* is determined by the rubric than *they suppose* to be determined by the Article? They before said that the Articles of 1536 *differed* from the Article XXVII. of 1562 *in this respect*, that the former *expressly determined* that baptized infants dying before the commission of actual sin were *undoubtedly saved thereby (by Baptism)* whilst the *Articles of 1562 say nothing expressly upon this point*, viz. that baptized infants are undoubtedly saved by Baptism, and if this point then *be not determined* by the rubric, we know not what is. It certainly cannot be the *second* point which is determined by the Articles of 1536, but *not* by those of 1562, viz. "That *unbaptized* infants were *not saved,*" for they themselves here

The clause in the Articles of 1536 was removed into the office of Confirmation in 1548, and therefore not retained in the Articles of 1562.

remark that "*nothing* is declared as to the case of infants *dying without having* been baptized." The learned judges seem a little confused here and to contradict themselves. They felt that this rubric, if interpreted as it has *invariably* been interpreted by *the Church herself*, and every respectable commentator upon the baptismal office, would be fatal to the unnatural and hypothetical construction by which they have vainly attempted to reduce to nothing all the *scriptural* and Catholic truths contained in the previous office. They proceed therefore to suggest *doubts* as to the meaning of the rubric, but refrain from favouring us with what *they consider* its rightful sense. But so long as the old established rules of construction and interpretation, which have received the sanction and approbation of the most learned men in times past, as being on the whole the best calculated to determine the true meaning of the documents to be examined, shall be observed and respected, their attempt to nullify this rubric will be abortive.

I will now trace the history of this rubric down from the year 1536 to 1661, and lay before the reader the different forms in which it has at various times appeared.

The history of the rubric at the end of the ministration of Public Baptism of Infants.

ARTICLES OF 1536
and THE INSTI-
TUTION of 1557,
under *Baptism*.

"Insomuch as infants and children dying in their infancy shall be undoubtedly saved thereby and else not."

INSTITUTION OF A CHRIS-
TIAN MAN of 1537, under
Confirmation. For-
mularies of Faith, p. 96.

"Although it be well done that men do present their children unto the Bishop, to receive at his hands the Sacrament of Confirmation, when they be of so tender

The fourth rubric
in the ORDER OF
CONFIRMATION ¹
in two Prayer
Books of Edward
VI. is as follows :

"And that no man shall think that any detriment shall come to children by defer-

¹ The extracts from the Institution and Necessary Doctrine, will account for this rubric being found in the Confirmation Service. They prove that Cranmer had these works before him and transferred from them the doctrine of Baptism into the Prayer Book. It will therefore be satisfactory to know *how* it is brought about that the *same expressions* which teach *doctrine* in these Treatises *cease to do so and have no meaning at all*, when they appear in the Prayer Book. Until the secret is communicated, we shall hold fast to the sound doctrine of Hooker. "There is nothing *more dangerous* than this licentious and deluding art, which *changeth the meaning of words*, as Alchymy doth, or would do, the substance of metals, *maketh anything of what it listeth*, AND BRINGETH IN THE END ALL TRUTH TO NOTHING." Hooker, b. v. ch. lxix. § 2.

age, as commonly they be wont to do; *yet it is not to be thought that there is any such NECESSITY of Confirmation of Infants*, but that they being baptized, and dying innocent before they be confirmed, shall be assured to attain everlasting life and salvation by the effect of the Sacrament of Baptism before received."

The words in italics downwards appear in the NECESSARY DOCTRINE of 1543, unaltered, except that "innocents," is used for "innocent," and "before" is omitted between "baptism" and "received."

Proposed rubric of 1661.

"Children being baptized, have all things necessary for their salvation, and dying before they commit any actual sins, be undoubtedly saved, though they be not confirmed."

Form eventually adopted and placed at the end of the *Baptismal Office* in 1661.

"It is certain by GOD's word that children which are baptized, dying before they commit actual sin, are undoubtedly saved."

ring of their Confirmation, he shall know for a truth that it is certain by GOD's word that children being baptized—

[1549]

(if they depart out of this life in their infancy) are undoubtedly saved.

[1552]

have all things necessary to their salvation, and be undoubtedly saved."

The design of the Church in introducing this rubric.

Before commenting on the language of this rubric it is as well to acquaint the reader with the *design* of the Church in introducing it alike into the Articles of 1536 and the rubric. I have already had occasion to observe that the Papists, to the great injury of Baptism, maintained that CHRIST's Spirit *only* is communicated in Baptism, that infants are *not perfectly* united to CHRIST by this Sacrament, and that CHRIST's body and blood are given solely in the holy Communion, in which alone they maintained a *perfect union* with CHRIST is effected. Acting on this belief *they gave confirmation and the Eucharist presently after Baptism even to children*.¹ They taught the people to

¹ Nicholls' Additional Notes.

believe that Baptism *without confirmation* was *not sufficient* to the child's salvation. The *Church of England* condemned these opinions, and censured these practices as great abuses. She taught "that all the spiritual graces of the Eucharist were conveyed [to infants] *in Baptism* as well as [to adults] in the Eucharist; and that as many as were *duly baptized* were in effect thereby made partakers of the body and blood of CHRIST."¹ She therefore refused to administer Confirmation or the LORD's Supper to *any*, "*except such as were of perfect age*, that they being instructed in CHRIST's religion should openly profess their own faith and promise to be obedient to the will of GOD, that is, to those only who could receive them 'worthily and with faith.' " And then to quiet the fears and scruples of those, who were alarmed at the *postponement* of Confirmation, they added the fourth rubric in 1548. This gave great offence to the Papists; and we accordingly find the Cornish Rebels demanding of Edward VI. in 1549. "We will have our children confirmed of the Bishop, *whensoever* we shall within the diocese resort unto him." To which the following answer was returned:—"Think they that *a child christened is damned, BECAUSE it dieth before Bishoping?* No doubt but they be saved by Baptism, not by Confirmation." Surely, if the Judicial Committee had been aware of the *design* of the Church in this rubric, they would *not* have raised *doubts* respecting the infants named therein *being declared by the Church* to be saved by Baptism. The reasons above assigned are stated in four of the forms above given, and were acknowledged both by the Church and the Puritans in 1661.

Let us now compare the words of the rubric with those of the Article of 1536. The Judicial Committee in making this comparison lay the whole stress on the word "thereby," (which means "by Baptism") *not appearing in the rubric*. Its absence is easily accounted for. In 1536 the words under consideration were placed in the Article on Baptism. The word "thereby" then sufficiently indicated that *Baptism* was the *condition* on which this undoubted salvation depended and the *instrument* by which it is effected. But when the clause was *severed from its context* and transferred in 1537 and 1543 into the Article on Confirmation, and in 1548 into the Order of Confirmation in

"Confirmation. Baptism saveth without any Bishoping."

When the word "thereby," was omitted in 1537, the words "being baptized," were inserted after children.

¹ Dr. Waterland's works, vol. ix. p. 479.

the Prayer Book, then it became necessary to *name that whereby* infants are undoubtedly saved. Accordingly the words "being baptized" are inserted after "children," and the word "thereby," which separated from its context would be unmeaning, is omitted.

It seems impossible for any man in his senses to doubt that as the word "children" is used *in distinction* to "men of ripe years," and "dying before they commit actual sin," to "living to an age when they *do* commit actual sin;" so the words "which are baptized" are employed in distinction to "unbaptized." The Church then distinctly intimates that *upon the Baptism* of the child his *undoubted* salvation depends.

But there is yet one remarkable difference between the language of the Articles of 1536 and that of the different editions of the *rubric*, and which yet is entirely *unnoticed* by the Judicial critics. I allude to the words, "*It is certain by God's word.*" These words were *first added*, when the Church most properly maintained *silence* respecting the *future* state of *unbaptized* infants. She produces *scripture* in her Office of Public Baptism of Infants to prove their sinful state before Baptism—that they are *capable subjects* of that Sacrament and of CHRIST's blessing, and that His grace is *promised* and *surely given* to them *when baptized*. And it is, BECAUSE "*it is certain from God's word*" that infants, *being baptized*, and dying before the commission of actual sin, are *undoubtedly* saved, *that she uses the language of earnest belief and assurance* in her office. But upon *examining into scripture* she found *no warrant* for pronouncing *undoubted* salvation or *damnation* with respect to *unbaptized* infants, but because *scripture* pronounces *no sentence against* them, and *because the promise of salvation is common to them*, she concludes we may *hope* for the best.

Again, the Articles of 1536 predicate *undoubted* salvation of baptized infants *only of the period of infancy*. But the rubric of 1661 extends the period, or at any rate makes its *duration* *more definite*, for it declares this *undoubted* salvation continues *until they commit actual sin*.

It appears then that upon a careful comparison of the clause in the Articles of 1536 with the rubric of 1661, that the *latter* is much stronger in its expressions than the former. For,

The words, "It is certain from God's word," were first added when the Church maintained silence respecting unbaptized infants.

1st. The rubric says, "*It is certain from God's word,*" that its doctrine is true, which the Articles of 1536 do not.

2ndly. It extends or more accurately defines the period during which this undoubted salvation lasts.

We will now lay before the reader some discussions, which have taken place relative to *the meaning* of the old rubric of 1552 and the present one of 1661. Those will acquaint us with the interpretation which has invariably been put upon this rubric *by the Church herself*. The sense in which the rubric of 1552 was understood

At the Hampton Court Conference, held on January 13, 1603, King JAMES I. required of the Bishops satisfaction "about CONFIRMATION, first for the name, *if arguing a confirming of Baptism as if this Sacrament* WITHOUT IT were of NO VALIDITY, *then were it* BLASPHEMOUS; secondly for the use, first brought upon this occasion; infants *being baptized* and answering by their *patrini*, it was necessary they should be examined, when they came to years of discretion, and after their profession made by themselves, to be confirmed with a blessing, or prayer of the Bishop, laying his hands upon their heads, *abhorring the use in Popery where it was made a Sacrament and corroboration to Baptism.*" The Archbishop of Canterbury replied, "affirming it to be a mere calumny and a very untrue suggestion, if any had informed his highness, that the Church of England did hold or teach, *that without Confirmation BAPTISM WAS UNPERFECT, or that it did* ADD ANY THING to the *virtue or strength* thereof. And this he made manifest by the *rubrics* in the Communion book *set before Confirmation*, which were there read." Another extract from the speech of the Bishop of London will also throw light on the meaning of the words of this rubric. He "opened the *absurdities and impieties* of their opinion who think there is *no necessity of Baptism*, which word necessity he so pressed not, as if GOD without Baptism *could not* save the child; *but the case put, that the state of the infant, DYING UNBAPTIZED, BEING UNCERTAIN, AND TO GOD ONLY KNOWN; BUT IF IT DIE BAPTIZED, THERE IS AN EVIDENT ASSURANCE THAT IT IS SAVED; who is he that having any religion in him, would not speedily, by any means, PROCURE HIS CHILD TO BE BAPTIZED, and rather ground his action UPON CHRIST'S PROMISE, than his omission thereof UPON GOD'S SECRET JUDGMENT?*"¹ These passages

at the Hampton Court Conference;

¹ Cardwell's Conferences, pp. 172, 3, 5.

throw a considerable light on the rubric under consideration, and make it quite certain that the Church of England had not in 1603 embraced the doctrine that regeneration, remission of sins, and adoption were in the ordinary course of God's dealings with the Christian Church OF NECESSITY conferred, *before and irrespectively* of Baptism; that if a child *dies baptized* there is an *evident assurance*, viz. CHRIST'S PROMISE, *that it is saved*; but that though the Church most properly declined to pronounce damnation on unbaptized infants, *she yet felt that their fate was by no means certain, but was to God only known.*

In 1641, the House of Lords appointed a Committee to consider the Prayer Book, who, truckling to expediency, proposed amongst other alterations that the words, "*and be undoubtedly saved,*" *should be left out in the last rubric of Confirmation.*¹ It seems then that these words have been a stumbling-block to the puritanical faction before our own day, and that *then* it was their design and demand to *expunge* them, but *now* their desire is to *explain them away*. But supposing these words had been erased the sense of the rubric would have remained unaltered. For it will hardly be questioned that those infants, who ARE BAPTIZED AND HAVE ALL THINGS NECESSARY TO THEIR SALVATION, shall, *if they die in that state*, be undoubtedly saved.

by the Puritans in 1661;

In 1661, the ministers excepted against this rubric at the Savoy Conference. The following are their remarks: "Although we charitably suppose the *meaning of these words was only to EXCLUDE THE NECESSITY OF ANY OTHER SACRAMENTS to baptized infants*; yet these words are *dangerous* as to the *misleading of the vulgar*, and therefore we desire they may be expunged."² To this the Bishops replied: "It is evident that the meaning of these words is, that children baptized and dying before they commit actual sin are undoubtedly saved *though they be not confirmed*; wherein we see not what *danger* there can be of *misleading the vulgar by teaching them truth*. But there *may be danger in this desire of having these words expunged as if they were false*, for S. AUSTIN says, HE IS AN INFIDEL THAT DENIES THEM TO BE TRUE. Ep. 23 ad Bonifac."³

by the Bishops.

The following is Dr. WALL's translation of the whole passage of S. AUGUSTINE, to which allusion is made; and as our new teachers are constantly citing a *part* (the *description* which the

¹ Cardwell's Conferences, pp. 241, 276. ² Ibid. 327. ³ Ibid. p. 358.

Bishop gives of a Sacrament in this same letter) it is presumed they will not gainsay *his doctrine respecting its effects*. “Sacraments would not be Sacraments, if they had not a resemblance of those things whereof they are Sacraments; and from this resemblance they commonly have the names of the things themselves. As therefore the Sacrament of CHRIST’s body is after a certain fashion CHRIST’s body:—and the Sacrament of CHRIST’s blood is CHRIST’s blood: so the Sacrament of faith (i.e. Baptism) is faith, and to believe is nothing else but to have faith. And so *when an infant that has not yet the FACULTY OF FAITH is said to believe; he is said to have faith* BECAUSE OF THE SACRAMENT OF FAITH, *and to turn to GOD,* BECAUSE OF THE SACRAMENT OF CONVERSION; because that answer belongs to the celebration (i.e. the ritual prescribed by the Church; he does *not* say to the *institution*) of the Sacrament. So the Apostle on this same subject of Baptism says: ‘*We are buried together with CHRIST by baptism unto death.*’ He does not say we signify a burial; but he uses the word itself: ‘*We are buried.*’ So that he calls the Sacrament of so great a thing by the name of the thing itself.

Sacraments described.

“And so an infant, though he be *not yet constituted a fidel* (a faithful Christian) *by that faith which consists in the WILL of believers; yet he is by the sacrament of that faith;* for as he is said to believe, so he is called *a fidel, not from his having the thing itself* IN HIS MIND, BUT FROM HIS RECEIVING THE SACRAMENT OF IT. And *when a person begins to have a sense of things, he does NOT REPEAT that sacrament, but understands the force of it, and by consent of will squares himself to the true meaning of it. And till he can do this,* THE SACRAMENT WILL AVAIL TO HIS PRESERVATION AGAINST ALL CONTRARY POWERS; AND SO FAR IT WILL AVAIL, THAT IF HE DEPARTETH THIS LIFE BEFORE THE USE OF REASON, HE WILL BY THIS CHRISTIAN REMEDY OF THE SACRAMENT ITSELF (*the charity of THE CHURCH* (not of the parents or sponsors) *recommending him*) be MADE FREE FROM THAT CONDEMNATION, WHICH BY ONE MAN ENTERED INTO THE WORLD.

Infants saved by Baptism,

“HE THAT DOES NOT BELIEVE THIS AND THINKS IT CANNOT BE DONE, IS INDEED AN INFIDEL, *though he have the sacrament of faith.* And that infant is *much better, who, though he have not faith in his mind, yet puts NO BAR OF A CONTRARY* put no bar to its graces.

KIND AGAINST IT, AND SO RECEIVES THE SACRAMENT TO HIS SOUL'S HEALTH."¹

Here the reader will immediately recognize *the origin* of our rubric.

Among the *concessions* of the Bishops we find the following : " § 13. That the words of the last rubric before the Catechism² may be thus altered : ' that children being baptized have all things necessary for their salvation *and dying before they commit any actual sins*, be undoubtedly saved, *though they be not confirmed.*'"³ The words in italics are *additions* to the old rubric. Hence it appears that the Bishops were fully alive to the subtlety of the ministers, and took them in their own craftiness. Their *feigned* object in the exception was to make it more plain, that the rubric "*excluded the necessity of ANY OTHER SACRAMENT to baptized infants ;*" but their *REAL design* was to erase from the Prayer Book this positive declaration of the undoubted salvation of every baptized infant, "by the effect of the Sacrament of Baptism before received." The Bishops were ready to make abundantly plain what they pleaded to be indistinct, and at the end of the rubric proposed adding the words, "though they be not confirmed;" but they altogether refused to expunge the clause declarative of the salvation of Baptized Infants dying before they commit actual sin ; observing that, "*he is an infidel who denies them to be true.*"

When however the Prayer Book was revised, the form of the rubric named in "*the concessions*" was not adopted. It was eventually decided that the Catechism should be separated from the Order of Confirmation. The preface to it and the fourth rubric "was curtailed, and the clause respecting the undoubted salvation of baptized infants dying before the commission of actual sin, was placed after the Office for Infant Baptism,"⁴ thus connecting it immediately with the ministration of that Sacrament. To the above evidence I will only subjoin an extract from a comment upon this rubric before it was altered into its present form, which is given by Dr. NICHOLLS in his ADDITIONAL NOTES—the Office of Confirmation. "THEY WHO *die*

¹ Dr. Wall's History, vol. i. p. 271—2.

² The Catechism, until 1661, formed a part of the Order of Confirmation.

³ Cardwell's Conferences, p. 363.

⁴ Ibid. p. 383.

*presently after Baptism, have all things needful to salvation, they need not fear it; but they that are to live and to maintain a spiritual combat against Sin and Satan, they have need of God's further graces, which are communicated to them by Imposition of Hands: So BAPTISM SAVES A MAN THAT LIVES NOT LONG AFTER; but Confirmation must help them that are to go on in the hard and strait ways of Christianity, or else they may be apt to perish as they go. Therefore it is not here said, that they of ripe years, but that children being baptized, and so dying while they are children, have all things necessary to their salvation, for afterwards there are many things needful, &c."*¹ I have now traced down this rubric, not merely from the Articles of 1536, but from its original in A.D. 388 to the year 1661, and have, it is presumed, most clearly established THIS FACT that the Church designed by it to declare, in the most distinct and absolute manner, the salvation of EVERY INFANT, WHO IS BAPTIZED, and DIES IN INFANCY, and that his undoubted salvation is effected by the instrumentality of the Sacrament of Baptism, wherein are given him all things necessary to his salvation, so that he needs the addition neither of Confirmation nor of the Lord's Supper to assure or perfect his salvation.

How understood by the author of the MSS. notes in the Bishop of Durham's library, printed in 1619.

We have seen that the "Archbishop, Bishops, Doctors, and persons authorized and appointed by the King's letters patent to meet, advise, and consult upon" any alterations which might be proposed, peremptorily refused to expunge the words "undoubtedly saved," and referred the Puritans to the original of the rubric in S. Austin's letter to Boniface. And they supported their refusal with these memorable words of S. Austin. HE IS AN INFIDEL WHO DENIES THEM TO BE TRUE. Is it possible then to believe (except upon the most unquestionable evidence) that these same Divines, after contending so earnestly for the faith, would deliberately render this doctrine doubtful in their new rubric?

But conclusive as the above evidence is it is by no means all that we have to offer. We have the TESTIMONY OF OUR ADVERSARIES that the *present* rubric was *designed* to teach, and *does* teach that every infant who is baptized and dies before he commits actual sin is undoubtedly saved by Baptism. "CALAMY

The testimony of the Puritans to the meaning of the rubric.

¹ Nicholls' Additional Notes, p. 58, B.

thus details the grounds of dissent against these parts of the Liturgy [the Catechism and Baptismal Offices] *after its revision*, which were assigned by the *ejected* ministers. The subscription and declaration required (that is by the act of uniformity) they found *would take in* THE DOCTRINE¹ OF REAL BAPTISMAL REGENERATION AND CERTAIN SALVATION CONSEQUENT THEREFROM. And that whether the persons baptized were *qualified subjects*² of baptism, yea or not. IT WOULD BE AN APPROBATION OF THE RUBRIC AT THE END OF THE PUBLIC OFFICE FOR BAPTISM, where 'tis said, it is certain by God's word, that children, which are baptized, dying before they commit actual sin, are undoubtedly saved. . . . It would also be an agreement to use constantly after baptism that thanksgiving; We yield Thee hearty thanks, most merciful FATHER, that *it hath pleased Thee to regenerate this Infant with Thy HOLY SPIRIT*. Now when they should be obliged to baptize *all comers*, without a liberty of refusing *the children of infidels* or the most scandalous sinners (provided they had but sponsors) to bless God presently *as soon as the office was over for regenerating them by His HOLY SPIRIT, and lay it down as undoubtedly certain that they were saved, if they died; this was what their light would not suffice for; and therefore till then it was their undoubted DUTY to avoid concurrence*. It hath been pleaded by some in this case to mollify the objection, *that the asserting of a baptismal regeneration* was what was mainly intended, and that herein they had the concurrence of many of the most celebrated reformed Divines, and of many even of our own most admired writers; *to which they made this OBVIOUS REPLY: that the thanksgiving after Baptism mentions REGENERATING WITH THE HOLY SPIRIT, which carries the matter FURTHER THAN THE SIGN, and seems to denote THE THING SIGNIFIED, AS ACTUALLY GIVEN TO EACH BAPTIZED PERSON*. Besides the *sense of the Church in this point was sufficiently cleared by the office for Confirmation*, in which the Bishop who officiates, in his first address to God, expresses himself thus: Almighty and everlasting God, WHO HAST

¹ It is observable that the Puritans of 1661 had not made the discovery that the Church of England taught *no doctrine* in her Catechism and Baptismal Offices.

² That is, infants born of, what they deemed, elect and believing parents, and themselves *predestined* to be saved.

VOUCHSAFED TO REGENERATE THESE THY SERVANTS BY WATER AND THE HOLY GHOST, and HAST *given unto THEM* FORGIVENESS OF ALL THEIR SINS, &c. This said with reference to ALL comers (as to which 'tis well known there is very little care) gives ground to all concerned *to think themselves sufficiently regenerated already*, and to apprehend that THE CHURCH doth not think *their aiming at any further regeneration needful*, when once *they are baptized and confirmed.*"¹

Again, BAXTER states: "I have spoken with the *Bishops* that brought in and promoted *this Article* (viz. the clause in question) and they own the *universal* sense, supposing the *true form of Baptism*² (the rectè), and say that as any man hath right to take up an exposed infant in the streets and take it in, so hath any one to bring the child of a heathen, infidel, atheist, or Saducee, to Baptism.

"If they had meant it only of SOME BAPTIZED infants [the seed of believers] and NOT ALL, they knew the non-conformists were of the same mind, and *then they would have told us WHAT SORT they meant.*"³

Again, "I that *knew WHY* the *old words* were *changed into these* and by whom it was brought in, urged, and procured, AM FULLY SATISFIED OF THE SENSE OF THEM that did it by experience."⁴

The other point which is expressly determined by the Articles of 1536, but *not* decided by the Articles of 1562, nor the Rubric of 1661, is this: "*That unbaptized infants were not saved.*" It is difficult to see how the Church's withholding her judgment on this *speculative* question, can upon any sound principles of reasoning render *doubtful* the *positive* doctrine which she *has* delivered respecting the truth and certainty of the salvation of *baptized* infants, dying before the commission of actual sin. As however the Judicial Committee attach great importance to this silence, we will briefly point out *when* she adopted it and *her reasons* for so doing.

The second point respecting the state of unbaptized infants.

¹ Calamy's Abridgment of Baxter's Life, quoted by Archbishop Laurence in his Doctrine of the Church of England on the Efficacy of Baptism, part ii. pp. 112—14.

² Here we have the evidence of Baxter, that *the Church of England* esteems *the true form of Baptism* the *only* requisite for *perfect* Infant Baptism.

³ Baxter's Nonconformity stated, p. 50, quoted by Archbishop Laurence, Doctrine of the Church, &c. p. 135.

⁴ Defence of the Plea for Peace, p. 19. Ibid. p. 135.

The words,
"and else
not,"
omitted in
1549.

Upon examination, it appears that the words, "and else not," exist in the Article on Baptism, in 1536 and 1537, but *not* in the Article on Confirmation in the INSTITUTION. Neither do they appear "totidem verbis" in the Articles on Baptism or Confirmation in the NECESSARY DOCTRINE, but their *substance* does under the *former* Article. It is there stated: "Wherefore seeing that *out of the Church neither infants nor no man else can be saved*, they must be christened and cleansed by Baptism, and so incorporated into the Church."¹ In 1549, neither the words, "else not," nor their equivalent appear in the fourth *Rubric* before the order of Confirmation, but *then* the important words, "*he shall know for a truth, that it is certain by God's word*" were *first* introduced. The addition of these words and the omission of the damnatory clause are a sufficiently plain indication that it is *not* certain from God's word what will be the condition in a future state of infants dying unbaptized. We must next bespeak attention to an important alteration in the language of Article IX. in 1552. The corresponding Article² in the AUGSBURGH CONFESSION declares that this corruption of our nature ordinarily produces eternal death in those who are not baptized. "*Hic morbus, seu vitium originis, vere sit peccatum, damnans et afferens nunc quoque ÆTERNAM mortem his, qui non renascuntur per Baptismum et Spiritum Sanctum.*" These expressions were retained by our Churchmen in the Articles of 1538, but in 1552, although they maintained against the Romanists³ that concupiscence and lust hath of itself the nature of sin, even in those who are regenerated by Baptism and the HOLY GHOST, they did not attach to it that extreme malignity

Alteration in
Article IX.

¹ Formularies of Faith, p. 255.

² It is the second Article, Sylloge Confessionum, p. 166.

³ The Churches of England and Rome *both agree* that original sin is remitted in and by Baptism. But the latter Church* holds that not only the *guilt* of original sin is pardoned, but original sin, or the corruption of man's nature, is *altogether taken away or plucked up by the roots*, and that the baptized recover the original righteousness of Adam, and are made innocent, immaculate, pure, and harmless. The Church of England on the contrary maintains that the *guilt* only of original sin is remitted in and by Baptism, and that "*certain pains thereof continue as long as we live.*" But this punishment is not to revenge original sin, which is pardoned in Baptism, but to make us humble, penitent, obedient to God, fearful to offend, and ever to stand in fear and awe.†

* Canones Conc. Tridentin. pp. 23, 24. Catechismus, Conc. Trid. p. 146.

† Cranmer's works, vol. ii. p. 235.

which the Lutherans and themselves had previously done; but bearing in mind that "the offering of CHRIST once made upon the Cross is the *perfect* redemption, propitiation and sanctification for *all* the sins of the *whole* world, both *original* and actual;" they pronounced it only "*deserving* of God's wrath and damnation," in the unbaptized, and that it entailed *no condemnation* on those who are regenerated, or baptized, and live as becomes the faithful. This marked alteration in the language formerly used proves the Church did not, as formerly, believe that original sin entailed *eternal* death on those who are unbaptized.

We will next lay before the reader the *reasons* which THE CHURCH has assigned for maintaining silence regarding the future state of infants dying unbaptized. They are recorded in the *Reformatio Legum Ecclesiasticarum*, which was compiled under the immediate eye of Archbishop Cranmer at the time the Prayer Book was revised and the Articles first framed, and published by Archbishop Parker, (who contributed his assistance to the work) in 1571. This work then comes to us with the authority and approbation of both these great men, and must be regarded as the voice of the Church. Under the Article of Baptism it is said: "*Illorum impia videri debet scrupulosa superstitio, qui Dei gratiam et Spiritum Sanctum tantoperè cum Sacramentorum elementis colligant, ut planè affirment nullum Christianorum infantem æternam salutem esse consequuturum, qui prius a morte fuerit occupatus quàm ad Baptismum adduci potuerit, quod longe secus habere judicamus. Salus enim illis solum adimitur, qui sacrum hunc baptismi fontem contemnunt, aut superbiâ quâdam ab eo, vel contumaciâ resiliunt; quæ importunitas, cum in puerorum ætatem non cadat, nihil contra salutem illorum auctoritate Scripturarum decerni potest; immo contrà, cum illos communis promissio pueros in se comprehendat, optima nobis spes de illorum salute concipienda est.*"

The Church's reasons for being silent respecting the state of unbaptized infants,

Hence we learn, that the Church, upon revising her doctrine and bringing it to the test of Scripture and primitive antiquity, determined the scrupulous superstition of those persons to be impious who so entirely tie down the grace of God and the Holy Spirit to the elements of the Sacraments as distinctly to affirm that *no infant of Christians shall obtain eternal salvation who is carried off by death before it could be brought to Baptism—*

of this she judged far otherwise. She then gives her reasons for arriving at this conclusion; all of which deserve our particular attention.

and for
hoping for
their salva-
tion.

1st. Salvation is only *taken away* from those who *proudly despise* the baptismal font.

2ndly. Children, by reason of their tender age, *cannot be guilty* of this wilful disobedience.

3rdly. Nothing can be determined *by the authority of Scripture against* their salvation.

4thly. But on the contrary, since the *promise* of grace and salvation, which is *common* to the children of christened parents, *includes them*, a very good *hope* is to be conceived of their salvation.

We have here *the judgment of the Church of England*, drawn up by thirty-two of her most learned Divines and Lawyers, that *all* infants, born of christened parents, are looked upon by God with *equal* favour, and have the *same promise* of grace and salvation made to them, and that *all therefore are equally qualified to receive Baptism beneficially.* That *none* are capable of any act or volition, which will induce God to *take away the promise* of salvation; that therefore such as, from circumstances over which they have no control, miss of baptism, are, it is *hoped, not excluded from salvation.* This *hope* is strengthened by the fact, that *Scripture decrees nothing against* them. Now let any man of common candour and common sense *compare* the language of the Church in her fourth rubric, at the commencement of the Confirmation Service in 1552, respecting the *fate of infants dying baptized*, with the language of the *same Church*, in the *same year*, respecting the *fate of those who die unbaptized*; and then let him say whether the Judicial Committee have *not entirely misrepresented* the teaching of the Church of England in her Baptismal Office by the application of their *non-natural* and *miscalled* charitable construction.

The Church
maintains
the un-
doubted sal-
vation of
every bap-
tized infant
on the au-
thority of
God's word
and pro-
mise.

In the *Rubric* and in the *Baptismal Office* THE CHURCH, being CERTAIN FROM GOD'S WORD, that CHRIST has *promised* to give to *every* baptized infant remission of his sins by spiritual regeneration, and *not daring to doubt* that He does most surely keep and perform this promise, and *gives them all things necessary to their salvation*, she neither expresses nor implies a hope or a

misgiving, but asserts in language as plain and as absolute as the wit of man can devise, that the salvation of such infants by Baptism is UNDOUBTED, until they commit actual sin and fall away from the grace then and there given. But in the case of infants dying unbaptized, she has NO WORD OF GOD express and decided in favour of their salvation, their future state is *uncertain*, and known only to GOD, but believing the promise of grace and salvation to pertain to them *equally with* those who are baptized, and that they have themselves done nothing to provoke GOD to take away this promise, and Scripture also having decreed *nothing* against their salvation, she entertains a very good *hope*, but presumes *not* to speak with *certainty* regarding their condition in the other world. We see, then, that the Church knows *when* to use the language of *positive certainty*, and *when that of hope*. When she has the most certain warrants of Holy Scripture she expresses her *earnest belief*, she declares herself *undoubtedly certain*. But in the absence of this scriptural warrant, however favourable the *opinion* she may form of a case, she cannot go beyond the word of the LORD of her own mind. She ventures no stronger expression than a HOPE.¹ What then do the Judicial Committee, when in violation of all the approved rules of interpretation, and in defiance of the express declaration of a CANON of the Church, they force upon the Baptismal Office the language of *hope*, but put the case of *baptized infants*, whose salvation the Church says is *certain from GOD's word*, upon the same footing with that of *unbaptized infants*, whose salvation is *not certain from GOD's word*, but only to be *charitably hoped for*. This is not the kind of dealing which one might expect the evidence of the Church as to the reasons and sense of her expressions of her doctrine, to receive at the hands of parties who came to the investigation of "the true meaning and effect of the Articles, Formularies, and Rubrics," with this fair promise: "by no means intentionally [to] *swerve from the old established rules of construction, or depart from the principles, which have received*

The Church expresses herself either certain or hopeful as occasion requires.

¹ It was the rule of the compilers of our Prayer Book and Articles "that no man ought to be so arrogant and presumptuous to affirm for a *certain truth* in religion, anything which is *not spoken of in Holy Scripture*." Cranmer's works, vol. ii. p. 395. Would he then affirm a child to be *regenerate* without this evidence of Holy Scripture?

the sanction and approbation of the most learned persons, as being on the whole the best calculated to determine the true meaning of the documents to be examined."

If this promise had been borne in mind, would it have been decided that the Church *meant* to express a hope when she *does* express *no* hope, but *assigns her reasons for not expressing a hope but an UNDOUBTED CERTAINTY*? Is it agreeable with the old established rules of interpretation to declare an author does not teach that which he himself asserts he does teach? For instance; the CANON LVII. of 1603 declares that the DOCTRINE both OF BAPTISM and of the LORD'S Supper IS SUFFICIENTLY SET DOWN IN THE BOOK OF COMMON PRAYER *to be used at the ministration of the said Sacraments, as NOTHING CAN BE ADDED UNTO IT MATERIAL OR NECESSARY*; yet in direct contradiction of *this judgment of the whole convocation of the Church of England*, the Judicial Committee rule that the service for the ministration of Baptism "cannot with any appearance of reason be taken as proofs of doctrine." We may well apply to such interpreters the language of Archbishop Cranmer, *mutatis mutandis*, (which satisfactorily shows that *he* would not express himself in the Prayer Book otherwise than he meant to be understood). "What manner of teacher make they of the Church that say, she MEANT ONE THING WHEN HER WORDS BE CLEAN CONTRARY? What Christian heart can patiently suffer this contumely of the Church? But what crafty teachers be those non-natural interpreters, who devise phantasies of their own heads *directly contrary* to the Church's teaching, and then set the same abroad to Christian people to be most assuredly believed as the Church's own word?"¹

Again, the Judicial Committee say that in this Rubric "Nothing is declared as to the case of infants dying unbaptized." Most truly nothing is directly expressed *here*. What then? Is there *no other Rubric* which *does* throw light upon the case of unbaptized infants? Did it escape the notice of the Judicial Committee, in their search after such historical facts as were necessary to their right understanding of the rubric at the end of the baptismal office, that in the year 1661, when the rubric assumed its present shape, and first occupied its present place,

Though the Church is silent respecting the future condition of unbaptized infants,

¹ Cranmer's works, vol. ii. p. 316.

another Rubric was for the first time prefixed to the order of the *Burial of the Dead*, containing this important direction: "Here it is to be noted, that the office ensuing is *not to be used for ANY THAT DIE UNBAPTIZED* or excommunicate, or have laid violent hands upon themselves." Is not this sound authority for maintaining that something *is* declared by the Church respecting infants that die unbaptized. Does it not prove that she considers them *out* of the pale of her Communion, and that she *cannot* look upon them *as Christians*, *as regenerate*, *as pardoned of their original sin*, and *made God's sons by adoption*,—no, not by an act of prevenient grace. If she did, would she venture to exclude *the sons of God* from Christian burial? Assuredly not. It appears clear, then, that although she observes silence as to their condition in a future world, she is *not* silent as to their state in the *present*. This rubric shows she is *uncertain* respecting their safety, as does also the Rubric which requires "the curates of every parish often to admonish the people, that they *defer not the baptism* of their children longer than the first or second Sunday next after their birth, or other holyday falling between, unless upon a great and reasonable cause, to be approved of by the curate." So too does her strict examination into the form and matter of Baptism, nay the office of *Private Baptism* itself. And lastly, so do the LXVIIIth and LXIXth Canons, which inflict a penalty of three months' suspension on any minister who shall unlawfully refuse or delay to christen. Why should this be if the Church dreamed the ministry of God's Priest of no value, and if she thought the child suffered no damage by such refusal? It is not surely agreeable with justice or equity to inflict such punishment upon a man who had done no wrong.

Bishop JEWEL also throws considerable light upon the views of the Church respecting infants dying unbaptized. In his *Treatise of Baptism* he says: "Some make *doubt* of those infants, *the children of the faithful*, which depart before Baptism, whether they be saved or not. What, shall we say that they are damned? It is a hard matter, and *too curious* for man to enter into the judgments of God; His mercy is infinite and His purpose secret. He showeth mercy unto those upon whom He will have mercy. Who can appoint Him or set Him an order

yet she is
not silent as
to their *pre-*
sent state.

Bishop
JEWEL on
the state of
infants
dying un-
baptized.

what He shall do? It is *not good, nor standeth with Christian reverence*, to be contentious and busy IN SEARCHING OUT OR reasoning of matters which the wisdom of GOD *hath hid* from our knowledge.

“Yet if any would fain be resolved, he may thus safely reason. It is true that children are born in sin, and that by the sin of one man death hath entered into the world, and that the reward of sin is death, but who knoweth if GOD hath forgiven them their sin? Who is His counsellor, who knoweth His meaning? *Our children are THE CHILDREN OF GOD. He is our GOD and the GOD of our seed. They be under covenant with us. The soberest way is to speak least*, and to leave them to the judgment and mercy of GOD.

“Howbeit *if any should DESPISE AND OF WILFULNESS REFUSE this holy ordinance, so that they would in no case be baptized, or suffer their children to be baptized, THAT WERE DAMNABLE. Otherwise the grace of GOD is not tied so to the ministration of the Sacrament, that if any be prevented by death, so that he cannot be received to the fellowship thereof, he should therefore be thought to be damned.* The Church hath always received three sorts of baptism; the baptism of the Spirit, or of blood, or of water: if any were prevented by death, or hindered by cruelty or persecution, so that they could not receive the Sacrament of Baptism at the hands of the minister, yet, having the sanctification of the HOLY GHOST, or making their faith known by their suffering, they were born anew and baptized. And thus much of the Sacrament of Baptism which is the badge and cognizance of every Christian. *If any be NOT baptized, but lacketh the mark of God’s fold, we cannot discern him to be one of the flock. If any take NOT the seal of regeneration, we CANNOT say he is born the child of GOD. This is the ordinary way; let us use it, let us not despise, not foreslow to receive the Sacraments; they are the means by which GOD maketh SURE His good will towards us.*”¹

Here then is the judgment of Bishop JEWEL, who, “*instar omnium*,” was acquainted with the word of GOD and the principles and doctrines of the English Church. His doctrine perfectly coincides with that of the Church herself in the *Reformatio Legum*, and in the Rubrics.

¹ Jewel, portion ii. pp. 1107, 8.

He limits his observations to the children of the *faithful*, i.e. of persons who are baptized, as does the *Reformatio Legum*. Compared with the Reform. Leg. Eccles.

He considers the question of the condition of such infants, who depart before baptism, *too curious* for man's investigation, and "*not to stand with Christian reverence*," and the Ref. Leg. Eccles. calls it "*scrupulosa superstitio*."

He says their future fate is *not revealed* and that "the wisdom of GOD hath hid it from our knowledge;" so too says the Ref. Leg. Eccles., and that under these circumstances, "the soberest way is to *speak least*." Accordingly we find the Church of England *silent* as to their *future* condition.

But although their condition is *uncertain* (Scripture being silent on the point) yet as it pronounces *no* judgment *against* them he thinks there is ground for a good *hope*, because "the children of persons who are christened are *the children of GOD*. He is *our GOD*, and the GOD of *our seed*. *They be under covenant with us*." *THIS is the right and title of all the children of the faithful to Baptism*, (as we before observed) and not the accidental excellence of their parents or sponsors. "Infants are a part of the Church of GOD; *they have the promise of salvation*." And so says the *Reformatio Legum*: "*illos communis promissio pueros in se comprehendat*," and therefore *all alike* having the qualifications for a beneficial reception of baptism, it is *hoped* their failing to receive it through no fault of their own, will *not prejudice* their eternal interests. He then says that the grace of GOD is not so tied to the ministration of Sacraments as that those who *unavoidably* fail of receiving them should be thought to be damned: and so says the *Reformatio Legum*. But here the reader must be guarded against a false inference which is frequently drawn from this and like expressions. Bishop Jewel does *not* say, nor imply, that the grace of GOD is *not* so tied to the ministration of the Sacraments that the duly qualified recipients may not assure themselves of *always* having that grace *offered* by GOD, and *conferred* upon them *by their means*, no, on the contrary, he says, "the Sacraments are the *means by which* GOD MAKETH SURE His good will towards us." And that BAPTISM (not an act of convenient grace) "is the ORDINARY WAY, *by which we are regenerate and born the children of GOD*." What he *does* teach is this, that "GOD is able to work salvation both

The grace of GOD is not so tied to the Sacraments that He cannot give it without them,

yet we must
not con-
clude He
does not
always work
with them.

WITH THEM *and without them*,"¹ i.e. that He has not *so* tied His grace to the ministration of the Sacraments that He cannot in *extraordinary* cases convey His grace to those who are unavoidably deprived of the use of them. This is sound Catholic doctrine, but we must be on our guard against the false conclusion which such as lie in wait to deceive draw from this admission. For it is by no means a legitimate consequence from God's working *without* them in *extraordinary* cases, that therefore He does not *always* work *with* them in *ordinary* cases. It is no legitimate consequence that the promise of God's grace is not always annexed to the sacramental signs, and actually conferred, in the *ordinary* course of His Providence towards His Church, upon all duly qualified recipients of them, because God *under extraordinary circumstances* is pleased to communicate His grace *at other times* than at the ministration of the sacraments, and *by other means* than by their instrumentality. Neither does it follow, that, because God, in His mercy, is believed not to bind man to things impossible, but is *presumed* to accept the will of *adults* for their deed, and the desire of Christian parents, and the well known longing and purpose of *the Church* for the baptism of all infants, *instead of the actual reception* (*where, by the interposition of His Providence, death or any other unavoidable necessity prevents a compliance with His command*;) therefore there is no great and general *necessity* for Baptism where it may be had. Bishop Jewel therefore guards his doctrine, that the grace of God is not *absolutely* tied to the Sacraments, by adding that if any should despise and of wilfulness refuse this holy ordinance, so that *they* would in no case be baptized, or *suffer their children to be baptized*, that were DAMNABLE; i.e. "a man in so doing procureth *his own* damnation." And again, "If any be *not baptized*, but *lacketh the mark of God's fold*, we *cannot* discern him to be one of the flock. If any take *not the seal of regeneration*, we CANNOT say *he is born the child of God*. This is the ORDINARY way, LET US USE IT." Bishop Jewel's authority is, however, now alleged in support of a doctrine as opposite to this as light is to darkness. Be it carefully remembered, then, that Bishop Jewel states, *no one is*

¹ Jewel, portion iii. p. 463. He here says "*this is the meaning*" of the expression "The grace of God is not tied to any Sacraments."

ORDINARILY *regenerated but by baptism*, and that the Church of England also most distinctly teaches this both in the case of infants and of adults (of whose faith and repentance and due preparation the Church has by examination, for *a week at least*, satisfied herself). For in both cases, *before the reception of the Sacrament*, she prays God to regenerate them by Baptism, and if they chance to die before they are baptized, however faithful or repentant she believes them to be, she cannot, whilst lacking the mark of CHRIST's fold, receive them for one of the flock ; she has *no warrant from God's word that without the seal of regeneration, they are SURE of salvation, she CANNOT say they ARE born the children of God, and therefore she REFUSES them CHRISTIAN burial.*

This in perfect accordance with the Article V. of 1536. "*Altera acceptio est qua ecclesia accipitur pro congregatione omnium hominum qui baptizati sunt in Christo, et non palam abnegarunt Christum, nec juste et per ejus verbum sunt excommunicati.*" This is the visible Catholic Church ; it is clear then that, according to this definition, persons *unbaptized* are not considered within the pale of the Church, and are therefore not entitled to the privileges of its members.¹

¹ Cranmer's works, vol. iv. p. 278.

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